

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

BIBLICAL study is of two kinds. We may study the literature with a view to the discovery of the original documents in their literary and historical relationships, or we may study it with a view to the apprehension and absorption of its spirit. These two types of study are distinct, yet in the last analysis they are not separable ; for the documents enshrine the spirit, and the spirit reveals itself in its completeness only to those who take the trouble to understand the documents.

A good illustration of the way in which these two studies run into one another is furnished by the discussion of the Book of Job in Dr. SELLIN'S *Introduction to the Old Testament*, noticed elsewhere in this issue. Like a true scholar, the writer seeks to analyse and interpret the literary history of this book, but this analysis incidentally reveals the soul of the incomparable poet in his successive efforts to probe the secret of life's riddle : for, in Dr. SELLIN'S view, the Book of Job is a unit in a sense which few critics have hitherto been prepared to allow—he even defends the Elihu speeches, which all but one or two great critics believe to be no original part of the book at all.

Every one, of course, recognizes that the writer of Job is a man with unusually wide experience, not only of life, but of the world ; but Dr. SELLIN throws out the interesting suggestion that he may

have been 'a member of the Jewish colony in Egypt, which we now know to have been not inconsiderable as early as the sixth or fifth centuries B.C., and in which it is clear that literary interests and international culture were well represented.'

It is with the history of his mind, however, that we are more particularly concerned, and Dr. SELLIN makes the rather startling suggestion that 'the original book did not propose to offer a solution of that problem'—the problem of retribution—'at all.' The original book is represented roughly by chs. 3-31, and its real theme is the testing of the righteous in suffering and death. The meeting with God for which Job had longed and repeatedly asked could not have been that embodied in the great speech of the Almighty Lord of Nature (chs. 38 ff.), 'in which there is hardly a reference to Job's physical and spiritual suffering, to his sins or righteousness.' The original work, which concluded with the grand appeal in 31³⁵⁻³⁷, consisted only of the dialogue between Job and his friends, and was composed 'as a glorification of the righteous man who proves himself in suffering.' So argues Dr. SELLIN.

Then the poet, his religious sensitiveness grown keener, revised his view ; he let the vision of God become a reality ; but the God who now appears 'is not the righteous God to whom the Job of the

original poem had appealed, but the Incomprehensible and Absolute, and the effect is quite other than he had expected—only condemnation.’

Then his mind moves on to another problem, which it is customary to regard as the real problem of the book : Why does the righteous God allow the righteous to suffer ? His contemporaries, or some of them, imagined that this problem could be solved by speculation, or Wisdom, as it was called ; and it is as a protest against this attempt that the famous ch. 28 was written. Thus this chapter, which is usually regarded as a later interpolation, is saved by Dr. SELLIN for the original writer of the book.

But this merely negative conclusion is obviously unsatisfactory. Consequently, in the Elihu speeches, the writer attacks the problem again ; and in them, Dr. SELLIN holds, is the only solution to be found in the book. It is this—that ‘the purpose of suffering is to purge the righteous from spiritual pride.’ From this point of view this much decried section would represent the crown and climax of the poet’s great argument—as Dr. SELLIN puts it, ‘the ripest fruit of his own life of trial.’

This view does not differ radically from that more commonly held—that the Elihu speeches represent the contribution of some later critic who was dissatisfied with the inadequate solution or solutions adumbrated in the original book ; but it would have a peculiarly pathetic human interest if, with Dr. SELLIN, we could regard the book as embodying successive struggles of the same mind towards the light.

Despite the skill of the argument, there will still be many who prefer to believe that the real answer to the problem which tortures Job is contained in the wonderful speech of the Almighty, where, indeed, of all places, we should expect to find it. The universe, as there revealed, is haunted by no cruel and irresponsible Omnipotence, but by One who orders it in wisdom and in love. It is within

such a universe that Job, for all his pain and sorrow, lives and moves and has his being ; and there he may be well content to live on in humble trust. But, if Dr. SELLIN should prove to be right, the book would be no less wonderful, and almost more fascinating, if possible, than before.

Among the handicaps which Christianity takes with it as it goes to face the ‘heathen’ world is its doctrine of the Trinity. Specially serious is this handicap in face of a religion like Muhammadanism, which is uncompromisingly monotheistic. Perhaps it is possible to state our belief in the Trinity in such a way as to make it clear to philosophers that we do not believe in three Gods ; but it is not easy to make Trinity in Unity plain to the ‘plain man,’ to whom we love to think that our religion makes a special appeal, especially if that plain man happens to be a Mussulman with whom it is axiomatic that God is One.

Muhammadans, some of them at least, take special offence when Jesus is described as the Son of God, as the filial relationship is one they seem able to conceive only in physical terms. Even in Christian circles the relationship of Jesus to God, the precise sense in which Jesus can be called ‘a member of the Godhead,’ has been discussed at great length, perhaps at too great length ; but about the nature and work of the ‘third person in the Trinity’ most Christians would confess that their ideas are hazy.

Probably most of us have at some time heard the ‘Holy Spirit’ addressed in prayer as ‘the neglected person in the Trinity’ ; but that neglect, if we have been guilty of it, has been largely due to our failure to distinguish in any satisfactory way between the Spirit and the Living Christ. Recent discussion of the origin of the belief in the Spirit makes it clear that we are not wholly to blame for the confusion of our ideas on the subject. In some circles it has become almost a commonplace to say that Paul spoke indifferently of the

Risen Christ and the Spirit, and special reference is made to Ro 8^{9, 10}, where it is claimed that 'Christ,' 'the Spirit of God,' and 'the Spirit of Christ,' are used synonymously.

We turn to Bishop GORE, whom nowadays on New Testament questions we expect to find on the side of authority. In 'Belief in Christ' the Bishop is quite clear that in the Pauline Epistles, as in Acts, the Holy Spirit is spoken of as a Person, a Person who intercedes with groanings for the Church, who bears witness within the heart of the Christian, and who can be grieved and disappointed. If Paul speaks of the Spirit of God, or the Spirit of Christ, it is only to *distinguish* Him from the glorified Christ. Only once does he seem to identify the Lord and the Spirit (2 Co 3¹⁷), and then the exception is only apparent; for it is 'eminently probable' that the true reading is: 'Now the Lord is the Spirit, and where the Spirit is Lord, there is liberty.'

In 'The Apostle Paul and the Modern World,' Professor PEABODY finds himself unable to regard Paul as a Trinitarian. It is not so much that the Apostle falls short of the Trinitarian conception as that his reverence for Christ bears him beyond it. 'The unity of divine love is manifested in a duality of divine care.' The modern conception of the place and function of the Holy Spirit is vague and indeterminate, and in this matter Paul was a modern. 'A duality in God rather than a Trinity is affirmed,' and if the Athanasian Creed truly expresses the mind of God, the great Apostle has, without doubt, perished everlastingly (or should it be 'is perishing'?), since he was guilty of the sin of confounding the Persons of the Trinity.

Another recent writer on the subject, Professor A. H. MCNEILE, reminds us that Gregory of Nazianzus in the latter half of the fourth century intimated that 'some people in his day were uncertain what opinion to adopt as to the nature of the Holy Spirit, because the sacred Scriptures did

not teach anything definite on the subject.' Both in Paul's writings and in Acts many expressions are used of the Spirit that suggest a 'personality,' but none of them implies a 'Person' in the sense of the Athanasian symbol; and neither Paul nor any one else had at that time advanced to the point of precise definition. If the course of Paul's thought had led him to separate the Spirit from God, he would have spoken of God as 'He,' of the Spirit as 'It.'

With this question in view, we turn to the masterly work on *The Spirit in the New Testament* (Hodder & Stoughton; 7s. 6d. net), by Professor E. F. SCOTT, the latest product of the pen of that fine scholar. He also notes that till our own day the question of the Spirit has a subordinate place in discussions on the Trinity, and that theology still finds it difficult to draw any real distinction between the Spirit and the glorified Christ. With a characteristic absence of dogmatism Professor SCOTT hesitates to believe that the New Testament writers attributed personality to the Spirit.

The original New Testament conception of the Spirit is that of a Divine energy, abstract, though in the ancient way often spoken of in personal terms. As time went on, the Spirit tended to be identified with the Christ, and thus to be endowed with His attributes, including that of personality. This 'personification' (if we may use the word in its root sense) of the Spirit was made all the easier because, through the influence of the Logos idea, the conception of Christ Himself was becoming more vague and metaphysical.

But is not Paul's Trinitarian orthodoxy guaranteed in the blessing of 2 Co 13¹⁴: 'The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost'? Unfortunately, the last phrase is ambiguous. There are three possible interpretations: 'fellowship with the Spirit,' 'communication of the Spirit,' 'fellowship brought about by the Spirit.' Professor SCOTT thinks the last translation the most probable,

and if he is right, then this verse yields no certain inference as to Paul's possible Trinitarianism. What is in his mind is not a view of the nature of God, but a testimony to the way in which Divine blessings are imparted. 'May you possess the grace of Christ, and the love of God will then be yours, and you will be united with one another through the Spirit.'

Nowhere in Paul do we get the suggestion that the Spirit is a third Person along with God and Christ, nor do we find anywhere in the New Testament any real trace of the later Trinitarian doctrine. In apostolic times the Spirit was the Divine power at work in the life of Christians. But it was Christ who had brought them into the relation with God which allowed Him to work on them through the Spirit. However, the Spirit, even if at first conceived impersonally, was from the first vitally connected with God and with Christ, and so the later Trinitarian development was natural if not inevitable.

No one can ever hope to do justice to Jeremiah who is not both poet and prophet. That is why we extend so cordial a welcome to Sir George Adam SMITH's *Jeremiah*, noticed elsewhere in this number. Jeremiah himself is both poet and prophet, and essentially, if not formally, Dr. SMITH is too.

In one place he speaks of Jeremiah as 'the Prophet, the greatest whom God ever sent to Israel.' That is high praise, when we think of Isaiah and Deutero-Isaiah; but no one can read this eloquent and penetrating sketch of Jeremiah's personality and work without feeling that such praise is not too high. Jeremiah explored the human heart as no other prophet of Israel, and in his vicarious sufferings he is the great Old Testament prototype of Christ. He fascinated the mind and influenced the spiritual experience of the nobler sons of Israel for generations after he was in his grave.

But his achievements as a poet Principal SMITH does not rate quite so high. Profoundly as he appreciates his elegiacs, with their exquisite feeling for nature, and the surge of their passions of love or indignation, he finds in them occasional 'coarse images and similes,' and figures 'sometimes even ugly.' However that may be, Dr. SMITH, by his singularly skilful reproduction of the original metre, has captured the lilt of their music and made it ring in our ears, as the noblest rhythmical prose translations could never do.

Here is a specimen :

A voice in Ramah is heard, lamentation
And bitterest weeping,
Rachel beweeeping her children
And will not be comforted.

In different connexions the same piece is sometimes quoted afresh, and so completely is Dr. SMITH master of his resources that these translations occasionally appear in different forms.

His poetic imagination also comes out in his power to express and develop all that is implicit in a metaphor. He makes very happy play, *e.g.*, with the possible etymology of the word Jeremiah as meaning *Yahweh hurls* or *shoots forth*. 'For he was a projectile, fired upon a hostile world with a force not his own, and on a mission from which, from the first, his gifts and affections recoiled and against which he continued to protest.' And further on in the chapter he recurs to the figure by asking the question, 'What was the powder which launched this grim projectile through his times?'—a question which he answers by saying that it was, partly at least, his faith in his predestination.

In the best sense of the word this is a conservative book. For it conserves for Jeremiah much that some recent scholarship has been inclined to deny him—much both of poetry and prose. For Dr. SMITH will by no means have it, with Duhm, that all that is prose in the book is to be rejected, and still less that all that is poetry is to be emended

and conformed to an elegiac metre with lines of rigidly mechanical length. He gives good reasons for believing that Jeremiah, like the men of his race, could easily pass from poetry to prose—the prose passages he picturesquely describes as ‘portages’ between the clear streams of poetry—and that irregular lines readily crept into the metre.

The so-called ‘false prophets’ are figures that perpetually challenge our interest, and Dr. SMITH has some suggestive comments to make upon them. He points out that there are two deep distinctions between Jeremiah and them—one moral and one intellectual. The former distinction is the more easily recognized: the false prophets did not feel, as Jeremiah did, the sin of the people against God’s love and light and leading. But the other distinction is almost more interesting. ‘Jeremiah had the right eye for events’ and for the significance of political facts: to such events and facts his prophetic opponents were blind. He had an ‘unwarped understanding of the political and military movements of his time.’ But, as Dr. SMITH takes care to point out, ‘this political sagacity and military foresight have their source in moral and spiritual convictions.’ And now, as then, it is the men who believe in God and in the moral constitution of history who are the best interpreters of events.

Of peculiar interest is the chapter on ‘The Story of his Soul,’ which brings him very close to us by the revelation of him as a man of like passions with ourselves. In it the highly probable suggestion is made that ‘Jeremiah may have been by temper raw and hasty, with a natural capacity for provoking his fellows. That he felt this himself we may suspect from his cry to his mother, that he had been born to quarrel.’ This would explain much. In illuminating sentences Dr. SMITH makes us feel how this trait drives Jeremiah to assert his individuality not only against his countrymen but against God Himself. And the book leaves us with a sense of the indescribable pathos of the career of the prophet, whose message was ceaselessly spurned by the people whom he so passionately loved, and

who, having fought superstitions for forty years, was carried away in the end as a fetish to a foreign land, there to die.

At intervals in the discussion there are flashes of light upon problems raised by the Great War. These, and indeed the vividness of the whole discussion, compel us to feel how alive Jeremiah is, and how much he may mean, when adequately interpreted, to our own generation. Than Dr. SMITH there could be no more competent guide through the labyrinth of the book, and he helps the reader to walk through it for himself by the translations which he has scattered so profusely throughout the discussion.

The steady movement in our time towards Christian unity is a singularly impressive thing. It can hardly be doubted that it is ultimately due to the secret pressure of the Spirit of Christ upon the minds and hearts of His people. Under this pressure certain facts begin to come to light and take shape before men’s eyes. One is the fact that Imperialistic Religion, as Dr. ADAMS BROWN has recently called it, is hopelessly antiquated.

What is Imperialistic Religion? It is the theory that the Kingdom of God is to be modelled after the pattern of the great world empires, with one supreme authority, one system of law and government, and one uniform order. Such is the ideal of those who envisage the perfect Church as a vast organization rigidly held together by uniformity in doctrine, government, and worship, and who look for Christian unity along these lines.

This conception is now seen to be hopelessly antiquated, and it is becoming apparent that there is no road to unity that way. The present trend of political thought strongly confirms this. Never was there a more intense and universal desire for international unity, but never was there less desire to see the world consolidated into one vast empire.

A unity must be found which will respect the freedom of nations, and permit of great variety in government and national life. This is what the world is feeling after in the League of Nations, and it seems the only road to unity and peace.

The Church must move along similar lines. This is the message of the World's Evangelical Alliance, and it is powerfully set forth in the addresses delivered to the Congress of 1923, and now published under the title of *Christian Unity and the Gospel* (Hodder & Stoughton ; 5s. net).

'A momentous Christian unity already exists.' It is rooted in loyalty to Christ and His Gospel. Who is this Christ, and what is His Gospel? This Christ, says Dr. WACE, is 'the Person whose character, acts, and origin are described for us with extraordinary vividness, and with solemn asseveration of truthfulness, in the four Gospels.' A century of criticism has left that untouched. This Gospel, says Dr. Carnegie Simpson in an extremely able paper, is the *good news* of certain glorious facts 'about those great questions which are behind all our human reasonings and all our intellectual efforts.' Is God love? Is our life something with hope in it? 'No merely philosophical categories or principles can supply the answer. We want *news* about it.' That *news* is given in the Gospel. We know—what otherwise we never could have known—that God is love, because He was seen living a life of love in Jesus Christ. We know that our life has hope in it, because 'in this Christ, of whose coming we have been told, there is victory over both sin and death, and because this Christ, who is so closely and uniquely related to God that His love is a fact in the life of God, is also, or can be, through love and repentance and faith, so closely related to man that His victory over sin and death becomes a fact, and a glorious fact, in our life.'

All Christians are at one here ; all are believers in the same Christ and sharers in the same salvation. Let them show this unity to the world by word and life. Instead of discussing terms of

union, let them meet and work and worship together in the Spirit of Christ. The world grows weary of discussions, and requires of us deeds. 'I would like,' says Dr. Norman Maclean, 'to see the Churches adopt a self-denying ordinance, by which they would bind themselves for the space of five years to stop talking about Church union . . . and that, in place of this weary drip of talk, we set ourselves to show each other by gracious deeds of love that the spirit of Christ is in our hearts.'

ERNST TROELTSCH died at the beginning of last year, largely as a result of war privations. Shortly before his death he had been invited, to his own great delight, to lecture in this country, at London, Oxford, and Edinburgh. He prepared a series of lectures which were to be worked up into a volume that was designed to form the conclusion of his last published work (*Der Historismus und seine Probleme*). This work, reviewed in THE EXPOSITORY TIMES for December by Professor MACKINTOSH, marked a departure in his thinking, and the English lectures were to explain and apply the lines of his most recent reflection.

Unhappily the visit, to which he was looking forward with so much pleasure, was never paid. The lectures, however, were ready, and they have been carefully and piously edited and introduced by his friend, Baron von Hügel, under the title : *Christian Thought : Its History and Application* (University of London Press ; 5s. net). Five lectures are included, the first on 'The Place of Christianity among the World-Religions,' the next three on 'Ethics and the Philosophy of History,' and the last on 'Politics, Patriotism, and Religion.'

The most interesting and vital of these essays is the first, which discusses virtually the question : Has Christianity any absolute validity that would make it unique and alone as a revelation of the Divine? On this point this book registers a change in Troeltsch's views. In a former work, 'The Absolute

Validity of Christianity,' Troeltsch maintained the claim of the Christian Religion to a unique place as the final revelation of God on the ground of its disclosure of God to human experience.

But certain influences were working in his mind to produce a change of conviction. A close study of history impressed him with the relativity and transitoriness of all things. The comparative study of religion emphasized this tendency of his historical reflection. These were the chief influences which led Troeltsch gradually to lay the greatest stress on the principle of individuality, or, to use a more revealing word, relativity, not merely in religion but in the whole region of truth of all kinds.

'Even the validity of science and logic seemed to exhibit, under different skies and upon different soil, strong individual differences present even in their deepest and innermost rudiments. What was really common to mankind, and universally valid for it, seemed, in spite of a general kinship and capacity for mutual understanding, to be at bottom exceedingly little, and to belong more to the province of material goods than to the ideal values of civilization.'

So it seems that only bread and butter have universal validity. Spiritual goods are all of them 'individual' or relative. The application of this to Christianity was inevitable. And the more so since the Christian religion is closely bound up with European civilization. 'From being a Jewish sect Christianity has become the religion of all Europe.' The 'validity' of Christianity is thus reduced to something relative. It is based on the fact that only through Christianity have 'we become what we are, and that only in it can we preserve the religious forces that we need.' It is valid for *us*, as other religions are valid for others.

TROELTSCH says many pleasant things about 'the mighty spiritual power and truth' in Christianity. But the plain English of his newer attitude

is just our old friend, 'every nation its own religion.' TROELTSCH tries to show, at the close of his essay, that the *practical* issues of his new standpoint are not really different from those which flow from his earlier view. In this he is unsuccessful. If, *e.g.*, the great religions are all just 'crystallizations of the thought of great races,' there can be no question of foreign missions so far as they are concerned.

Further, it follows from TROELTSCH's historical standpoint that Christianity will last only so long as European civilization lasts. Its inner development will follow the course of European changes. And what its future may be is unpredictable. Can we then find nothing absolute in religion in an objective sense which will constitute a common standard for mankind? The best TROELTSCH can think of is something 'yet to be.' No such absolute standard can be found in any of the historical religions; but 'they are all tending in the same direction, and all seem impelled by an inner force to strive upward towards some unknown final height, where alone the ultimate unity and the final objective validity can lie.' As TROELTSCH confesses, this may be 'perchance in the Beyond.' We are not much cheered by the prophecy. And it may be questioned whether, on his principles, even in 'the Beyond' there can ever be anything that is not relative.

It is pleasant to come upon a sane optimist, that is to say, one who grounds 'the hope that is in him' on solid experience, one who knows a great deal and yet is confident of the future. Dr. John R. MOTT answers to such a description. He has been all over the world 'not once and again, but again and again.' No man knows the conditions of life and religion all over the earth better than he does. And here is his conclusion: 'My recent travels and other contacts with different parts of the world have convinced me that there has come a revival of interest in matters pertaining to the Christian faith. . . . It may be questioned

whether in all time there has ever been such widespread and deep interest in religion.'

Note these words 'in all time.' It is a large assertion, but the man who makes it speaks with authority. The words we have quoted are taken from Dr. MOTT's recently published book, *Confronting Young Men with the Living Christ* (Hodder & Stoughton; 5s. net). Dr. MOTT spent four months of the last year in a tour among the Young Men's Christian Associations of the United States and Canada. He held retreats and conferences with all sorts of men, clerical and lay, and the addresses he delivered are published in this volume. They are what we should expect—alive with fervour and faith, and stamped with the spirit of their author as well as with his shrewd sense and insight.

One of the addresses is on 'What has happened to the Faith of Young Men throughout the World in the Past Few Years.' It is in this address that his optimism breaks out. Dr. MOTT is quite aware of the difficulties created for faith by the War. But he tells us that all over the world the faith of young men has been deepened and enriched by the experiences of those years.

Faith has been and is being *purified*. Purified

of the formal and conventional, and made more real. There is a demand for reality. And this demand takes the form of an insistent call that Christianity be actually tried, that the reign of Christ be extended over every area of life. Further, faith has been and is being *simplified*. Probably men don't believe as much as they used to believe. 'Man-made theologies and human speculations' are being scrapped. Formal and dogmatic Christianity is questioned. Questions of life are being reduced to their utmost simplicity: Is there a God? Can He help me in my struggles? How can I find Him? How may Christ become a reality to me? These are the questions men are asking.

Above all, faith has been and is being centred in Jesus Christ. Countless men to-day are being driven to the conviction that in Christ is the one hope of the world. Amid the shattering of many 'isms' the great Reality is more and more seen to shine out from the face of Jesus. Dr. MOTT tells us all this in glowing words, and he ends his analysis by saying, and saying well, that the facts to which he points are themselves a challenge to us to re-think and re-state our religious positions, but above all to apply them fearlessly to the conditions of modern life.

Education and Religion.

BY THE REV. THE HON. EDWARD LYTTLTON, D.D., D.C.L.

THE interest and importance of this subject have never been greater than they are to-day. On all sides we hear clamorous demands on 'the Churches' that they should bestir themselves and give to the rising generation that secret of life—that guiding principle of good conduct towards our neighbours—which alone can save civilization. The 'world' has tried to save itself; and, feeling its own impotence, has turned to the Christian community, confessing that all their machinery is in vain unless mankind can develop a sense of brother-

hood in place of the spirit of rivalry and grabbing which is threatening us all.

But here we are brought up short. There is something in the tone of this request which reminds us unpleasantly of the Kaiser's proclamations early in the War, when he prated before the world of the old Ally of Germany, meaning the Deity. Let it be distinctly laid down that if religion is to be taught to children, it must be for its own sake and not for its beneficial effects on society. This point requires some explanation: and till it is

made clear we cannot deal with the subject of this article with any chance of finding agreement among our readers.

Certain strong currents of thought are noticeable among us at the present time which the historian of the future, if he knows the subject, will designate as heresies. Perhaps the simplest and most comprehensive description of the thing we mean would be given by the word anthropocentricity: the unconscious view of the Universe as an entity with Man at its centre. In spite of Copernicus and all his works we still habitually think of man before we think of God: of man's claims before we estimate God's claims: of the main principle of living being love of each other, and our main primary duty being the mending of this world.

Certain symptoms of this state of mind are unmistakable. It has been truly said that we have got into the way of fussing and parleying about the last five Commandments and of ignoring the first five more and more. Again, there is a general disregard of the fact that all through the Bible God's claims are invariably put first; that Christ never told His followers to mend society, but to teach it; and that by teaching He meant teaching what He taught—which was the Transcendence of God even more than His Immanence; and hence that the First and Great Commandment was to love God, and that dealing rightly with our neighbour is simply the corollary of that love. These facts, we repeat, are disregarded, just at the very time that the public is beginning to appreciate the sublimity of Christ's teaching sufficiently to pay much lip-homage to it, but not discerning that obedience to it must mean a complete metanoia, a reinterpretation of all big questions; the nearness of God, Duty, Sin, Love, and Judgment being perhaps the very first of them all.

A shallow objection to this line of argument may be summarily put on one side. St. John's words will be quoted: 'If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?'—as meaning that we rise through the human to the Divine. This is the exact contrary of the Evangelist's affirmation, as a glance at the context will make clear (1 Jn 4²⁰). The words mean, of course, that an unloving temper towards our neighbour is a proof that the preliminary condition has not been fulfilled, namely, the loving God. But so blinded are we

on the whole of this overwhelming subject, that a clever speaker could exhort a large audience to social service by a heinous misquotation (twice) of this text as follows: 'If a man love not his brother whom he hath seen, how can he love *his brother* whom he hath not seen'! Nobody apparently knew that anything was wrong.

As a corrective of our deep-seated error let us notice our Lord's opening words when He first came forth to preach to the Nazarenes: 'Change your minds: for the Sovereign God is near to you'—a command so pregnant, so profound, so supremely difficult to obey, that it is not too much to say the whole of His subsequent teaching is simply an expansion of these opening words.

Now the upshot of the Divine teaching, as far as we can see at present, is that we all are disposed to interpret life, duty, etc., on the assumption that God is remote from us; and that as soon as we dislodge this assumption for the opposite one which Christ gives us, namely, God's nearness or majesty, then the metanoia really begins; and to bring about this metanoia must be for a Christian the *first* aim of education: indeed, when fairly interpreted, it may be said to be the only aim. For education means feeding the spirit and mind of children so as to dispose them to a joyous, hopeful, and unintermittent seeking after God, no matter how much of pain it may involve.

The point may be made clearer still if we substitute a different expression for the wrong assumption alluded to above. Instead of thinking of God as remote—an idea which modern science rather corrects—our modern line of thought presents Him to us as *not acting*. That is to say, we think of Him as immanent in Nature, but as leaving man alone to work out his own salvation. We take kindly to a pantheism which is easily suggested by the wonders of creation as they unfold themselves to our view, and which, like all heresies, undermines the sense of responsibility—the belief that this life is a probation for eternity.

We are inclined to think that a large proportion of our readers would agree with this view of education theoretically stated. The crux of the matter is our application of it in practice. For it means that we adults are called upon so to deal with children that their minds, their aims, hopes, desires, energies, may be detached from self and set upon God; so that life may become for each one of them an unceasing quest after Him, and a detach-

ment of the heart—the affections—from the world and self, called by our Lord, Mammon.

In regard, then, to the working out of this principle, we are confronted by a problem of such apparent difficulty that the wonder is it should be conceived of as in any sense practicable. Yet it is so conceived of; in a confused, contradictory fashion, it is true, but genuinely, among English-speaking peoples: and the reason for this amount of hopefulness must be mainly the readiness with which normal children turn away from self to God. That is to say, *little* children; and it is important to notice that Christ specifies the age before self-consciousness begins: that time of innocence the beauty of which no adult can describe any more than he can recover the thing itself, once it has passed away. Since the day of Pentecost, no human theme has inspired more of the poets' imagination than the ever-fresh mystery of childhood—except the pure love of man and maid: more than the wonders of the yearning sea-waves or the silence of the stars in heaven. But, in connexion with our subject one fact stands out: namely, that before self-consciousness begins, the true, vivid, and lasting idea of God may be and ought to be planted—of God in His Nearness, His Love and His Majesty. If the opportunity of this golden age is missed—and it soon passes by—self is sure to assert its strong and subtle claim; and the worst of it is that in very many cases self masquerades as an angel of light, and its service is talked of and thought of as if the service of Mammon were identical with that of the Most High God. Let us see how this comes about.

The human baby is born self-regarding, because at first it knows nothing of life except bodily sensations, and, as far as we can see, differs little from the young of the higher animals. But the character of the child begins to express itself as soon as he is aware of another personality, the mother's, dealing with it tenderly and affectionately—that is, manifesting love; but also, and quite as emphatically, interfering with many small self-gratifications by necessary prohibitions—that is to say, exhibiting the other side of love, namely, law. Character in the child is shown by his readiness or unreadiness to respond to the parent's overtures, whether they come in the form of endearments or in that of checks and prohibitions. If the child's character develops healthily, he will respond to the double influence—that is, he will

be both loving and obedient, showing the former by the latter.

So far, the first chapter in the soul-drama. Now comes the critical moment, the great testing question, 'Quo tendimus?' to what end is this training? Or to put the matter more simply: how is the child to regard this twofold relation to his parent; as started by her; as her wish; her claim? or does it start from above? is it, in short, human only, or Divine—a wonderful thing from heaven showing itself through things earthly? According as this question is answered by the child's experience the element of *godliness* is either effectually present in him as he grows, or is absent. In other words, he comes to conceive of law as a human invention, not entitled to any special reverence; but in the other case his conception of it is more or less consciously of something 'from above.' In plain, practical language, when our child is told not to ask for two helpings of jam, or later on, not to practise whistling on the stairs while his father is writing to his solicitor in the study, how does he explain to himself this perplexing interference with his self-gratification?—merely as a conventional etiquette; a convenience of the 'grown-ups'; or an august command from a higher world, an invisible Father to whom even his own father and mother yield humble deference? No words can describe the difference between these two ways of starting on life's pilgrimage. In the one case, home-discipline confirms the child in his original belief that we are all of us in this world to follow our own inclinations. In the other case, he slowly grows up to interpret human life from a different angle; to realize that in the fact of a Personal God revealed in Christ lies the warrant for the notion of our desire of happiness being absorbed in a higher law; and more wonderful still, in being absorbed it is fulfilled.

But can we not make it clear how the difference in principle works out in practice? or rather, let us put the question as follows: What are the essential conditions of the training which disposes a child not only to be conformable to his parents' discipline but to grow up a seeker after God? this being the difference between works and faith, between respectability of conduct and a life inspired by love.

It is important to notice that the issue thus stated is determined by the great words with which Christ began His ministry: 'Change your

interpretation now and onwards, realizing that the Sovereign God is near to you' (Mt 4¹⁷). The problem before each parent may, then, be thus simply stated: How can we present the fact of the Invisible God to this child so that he may realize the close presence of his Infinite Creator and Saviour? Nothing short of that can be for a Christian a training in religion. Obviously, it appears at first blush to transcend our powers; but if this were so indeed, then Christ would have mocked us by commanding an impossibility. The truth is, there is boundless hope to be gathered from observation of the normal child's disposition, exhibiting as it does a most remarkable affinity with the three great departments into which we divide up what we call the Divine Revelation: namely, Goodness, Beauty, and Truth. We have fallen into a lamentable error by dissociating these three in education; conceiving of art and scientific research as if they had no connexion with the source of all truth and of all beauty. Against this error we may now notice a reaction which, as often, goes too far, till we think of the discoveries permitted to man's mind or the beauty which the artist is enabled to present upon the 'deathless canvas' as being modes of revelation no less glorious, august, and dignified than the sublime intimations as to God's righteousness and as to His austere demand for righteousness in His children. We must be careful to bear in mind that all members of this trinity of subjects are not on the same level. But with this caution we may welcome with something of rapture the child's readiness to choose what is *good* in truth and art, and, later on, to assimilate eagerly the facts about the universe which mighty intellects have garnered up in recent times. This readiness is, surely, the divinely implanted faculty for seeking God through the 'outskirts of His clothing.' It is deplorable

that religious people have banned art and science: but even more deplorable that artistic and scientific people have often been inclined to fancy themselves independent of the law of righteousness.

Religious education, therefore, consists not merely in learning the Bible, nor even, a greater thing still, in the leading of a virtuous life. It is more. It is the learning to love and adore God through the knowledge of His law and His love together; and by law I mean not only the moral law, but law as manifested in science and art, which, if not subjected to Him and employed as channels of His truth to man, become channels of error, extravagance, and falsehood.

Thus all education worthy of the name is a turning of the young mind from an erroneous view of life to the truth: effected through the vivid presentation of God's nearness in its double aspect, revealing the majesty of the Divine law and the infinite tenderness of the Divine love. In short, if goodness, truth, and beauty be a fairly adequate statement of the channels through which the Divine is revealed to man, education is the bringing the child by experience to realize the infinite bounty of God, and, in consequence, the majestic, constraining, awe-inspiring character of the claim on his affection and his obedience.

Two corollaries follow:

1. The modern dissociation of secular from sacred subjects in school curricula must tend to cause a distortion of perspective in the young who are striving to interpret life in terms of order.

2. Such distortion of perspective is rendered still more probable by the prevailing fashion of training children to look on communion with God as a wringing of benefits from Him; instead of what it ought to be, a spontaneous giving of thanks for the 'unspeakable gift' already received.

Literature.

JEREMIAH.

A BOOK on Jeremiah by the greatest living English-speaking exponent of the Old Testament needs no commendation. Suffice it to say that in his Baird Lecture for 1922—*Jeremiah* (Hodder & Stoughton; 10s. 6d. net),

Principal Sir George Adam Smith has fulfilled the hopes of those who for long have looked wistfully forward to this volume. Alike by temperament, gift, and the line of his special studies, Dr. Smith is qualified to be the ideal expositor of Jeremiah. He knows Jeremiah's

country, and he has recently made a minute study of Deuteronomy, while both the period and the man have been engaging his attention for over thirty years.

The result is a study sympathetic in the highest degree—sympathetic to the difficult and sometimes exasperating problems of the text, sympathetic, above all, to the ‘blossom and storm, beauty and terror,’ that alternate throughout the whole of Jeremiah’s book. In successive chapters are considered the gradual compilation of the Book itself, the Poet, the Prophet in his youth, in the reign of Josiah, under Jehoiakim, Zedekiah, and on to the tragic end. The book is a fine blend of criticism and interpretation. Difficult literary and historical problems come up for discussion—*e.g.* were chaps. 7 and 26 spoken on the same occasion, or different (Dr. Smith thinks on different)? Did Jeremiah at first support the Deuteronomic movement? Did he really counsel the citizens during the siege to desert to the enemy, and if so, why? Is the Oracle of the New Covenant authentic, or is it a later glorification of legalism, utterly alien to the spirit of Jeremiah? On these and other important questions Dr. Smith speaks with very persuasive words, which usually go to confirm traditional opinion.

Jeremiah has been called ‘the psychologist among the prophets’; and not the least attractive feature of Dr. Smith’s discussion is the care with which he traces, so far as can be traced, the development of Jeremiah’s mind—his sense of predestination, his habit of protest, his physical and spiritual experience, which led him to express that mind in profound and incisive words about God and man. His subtle mind is analysed and his incomparably tragic career is sketched by Principal Smith with all the beauty and eloquence of language which we long ago learned to associate with his work.

THE SUFFICIENCY OF CHRISTIANITY AND ERNST TROELTSCH.

The Rev. R. S. Sleight, M.A., Ph.D., has put English-speaking students of theology in his debt by his scholarly exposition of the system of Ernst Troeltsch in his book, *The Sufficiency of Christianity* (James Clarke; 12s. 6d. net). Having come under the powerful personal influence of Troeltsch, he is well qualified to do full justice to his teacher, and he is to be congratulated upon the industry and learning which he has brought to his task. The recent death

of Troeltsch has enhanced the timeliness of this book. Last month also five posthumous lectures by Troeltsch were published—some account of which is given in the ‘Notes of Recent Exposition.’

Troeltsch is best known in this country as the leading exponent of the religio-historical method in theology. Starting from the idea of the religious consciousness as, primarily, a state of feeling and, secondarily, an experience involving the whole personality, and convinced of the essential unity and continuity of religious experience, he proceeds to interrogate history according to his threefold method of criticism, analogy, and correlation, expounds his doctrine of the *religious a priori* and draws the conclusion that in Christianity we find what is so far the regulative principle of religion. It is *essential* Christianity, however, not *ecclesiastical* Christianity, and not even Jesus, that provides the requisite norm; for Troeltsch sets his historical method aggressively against the dogmatic method of orthodox Christianity. Jesus is no more than a *primus inter pares* in Religion, and essential Christianity can be discovered only from history as a whole. Truth is only approximate; it develops down the ages through the increasing revelation of God to man’s faith. Essential Christianity is an authentic work of the Logos in human life. Naïve souls, of course, need the support of ‘symbols,’ but these are mere forms of the Mythos, which have no equivalent in objective reality. Jesus is not a true Object of faith, but faith’s supreme Subject.

This being the general scheme, it may be conjectured that orthodox Christianity will get short shrift at the hands of Troeltsch. It is a safe conjecture. There can be no such thing as an essential Trinity, or a supernatural Incarnation, or an objective Atonement. These belong to the Mythos, which may be of service to naïveté but have no meaning for modern culture. The test of truth must be wholly within experience, subjective and objective maintaining their ceaseless traffic there. Such things as an absolute personality or an absolute ethic are not to be even named among the learned. As to the Kingdom of God, Jesus always meant it in an ‘other-worldly’ sense, and that is an authentic note of essential Christianity, even the authentic note, for eschatology is the very breath of life in Christianity. The reason for this lies in the pessimism which cannot but

result from the strain of the duality in man's life. There are really two ethical ends, which cannot possibly coalesce short of eternity, one answering to the spiritual and the other to the natural. The best that can be hoped for here is a tolerable equilibrium between the two ethical ends. It is only in another world that the battle will be past, and then it will indeed be past, for all finite personalities will be merged in the One Infinite Personality.

It is granted that Troeltsch's *religious a priori* is a real contribution to philosophical and religious thought, and that his historical method has a value of its own. But it may be said with much confidence that the structure which he rears by his selected method upon his selected foundation is a poor substitute for the orthodox Christianity of which he says so many hard things. In dealing with those fundamental facts and doctrines which have sustained Christian faith and life at their highest, he consistently and jauntily disposes of them by first caricaturing them. For example, the Incarnation is repeatedly referred to as an *ex abrupto* event which has come to pass without historical antecedents, as if it represented a sudden change in God's plan. Even thus, there seems abundant room for it in Troeltsch's realm of the *allogical*; but seriously it is nothing but a caricature of the great Christian fact. Again, he aligns himself with the Johannine tradition in order to demolish the Pauline, but the plain fact is that John, far from being against Paul, is vehemently against that very vaporizing of the Christian foundations which is the genius of Troeltsch's system.

It is refreshing to find Dr. Sleigh breaking away from his teacher's spell on the subject of human destiny, and it is impressive that at this part of his book the reader becomes conscious of entering a region where both glow and humour have some place. Here Dr. Sleigh finds that Troeltsch has yielded to the fear, inherited from Schleiermacher, of thinking too anthropomorphically of God. Dr. Sleigh is certainly right, and he would also have been right if he had pointed out that this same fear, this 'weakness of recoil,' has vitiated Troeltsch's whole thought of God. The idea that God loves men, not because He is Love, but because He simply wills it—an idea which, by the way, is very old—could hardly be entertained by any one who has caught the accent of the Lord Jesus. Troeltsch has not caught that accent with regard to either God or man. His whole attitude,

for example, to the naïve mind, of which he is never done speaking, is snobbish and humourless. Many a naïve soul can form as sound a judgment upon reality as the man of highest culture can; and if he were to be convinced that his 'symbols' represented nothing in reality, he would dispose of them much more summarily than Troeltsch has done. All this patronage of the naïveté of Jesus is a particularly objectionable type of irreverence. It is due to the obsession of *Kultur*. Whatever goes, *Kultur* must stand and receive the homage of everything else in heaven and earth. We think that already we have seen this spirit in action. If Troeltsch's new Christianity can do anything for this poor suffering world, we shall think kindly of it. Meanwhile, we believe that 'the old is better.'

A REMARKABLE COMMENTARY.

One of the needs of to-day is a modernized Matthew Henry. The present generation does not know Matthew Henry, but our fathers were brought up on it. Most religious homes, in Scotland at least, possessed a copy, often richly bound, of that incomparable commentary on the Holy Scriptures. The text was printed in paragraphs, and each paragraph was followed by an exposition, often original and suggestive, and always pungent and edifying. We have nothing like it to-day. We have critical commentaries and expositions of separate parts with an evangelical flavour, but no complete, scholarly, edifying, and practical exposition of the whole Bible by one competent hand.

The nearest thing to this we have seen is *The Gospel according to St. Luke: A Devotional Commentary*, by the Rev. J. M. E. Ross, M.A. (R.T.S.; 3 vols., 3s. 6d. net each). It would be difficult to over-praise this book. It is the work of a scholar, to begin with. He knows all there is to be known about the making of the Gospels. His paragraph on the probable use of an Aramaic Gospel of the Infancy is one of many evidences of sound learning. But in such a book as this critical questions ought to be subordinate, and they are so here. The learning is between the lines and behind the exposition. Apart from scholarship, however, Mr. Ross possesses a genius for penetrating, suggestive, interesting, and edifying exposition. We have chosen the adjectives carefully, and they could all be illustrated abundantly.

antly. We have gone to the book at several delicate and difficult parts and asked ourselves: What does he make of this now? And always the result is surprising and satisfying.

The combination of qualities in this writer, each in itself a merit, is remarkable. There is real 'unction.' There is delicate literary craftsmanship. There is skill in disentangling the relevant points. The quotations from literature are choice and not too numerous. All this may seem the exaggeration of sober praise. But it is only a deserved tribute to work that needed to be done and that has been well done. We commend the book for devotional reading in the home, and we commend it warmly to teachers who wish to have a book that will give them the message of the gospel history.

THEISM AND THOUGHT.

The second course of the Earl of Balfour's Gifford lectures, delivered at the University of Glasgow in 1922-23, has now been published under the title of *Theism and Thought* (Hodder & Stoughton; 15s. net). The first course, on Theism and Humanism, was delivered early in 1914, and, but for the catastrophe of the War, would have been followed immediately by the second.

The writer's personality and philosophic position, especially his use of the instrument of 'methodological doubt,' are too well known to require detailed exposition. The object of the two courses of lectures is the same, namely, to determine on what theory of the universe the highest values of ethics, æsthetics, and knowledge—the good, the beautiful, and the true—could be most effectively maintained. The method adopted is to take 'our reflective beliefs about Nature, Morality, and Beauty, and show that their values cannot be maintained unless we are prepared to pass beyond them—that unless they be transcended they must surely wither.' 'Theism and Humanism' developed the argument in the realm of Ethics and Aesthetics, showing that, on the hypothesis of Naturalism, 'their values are accidental in the first degree; they have behind them neither purpose nor the imitation of purpose; they hang, so to speak, in mid air, unsupported and unexplained.' *Theism and Thought* continues the argument from the side of Knowledge, and seeks to show that 'if intellectual values are to be maintained the reality of

spiritual guidance becomes the most important of our fundamental assumptions.' The conclusion of the whole matter amounts, in brief, to this, that Divine guidance must be postulated if we are to maintain the three great values—knowledge, love, and beauty.

The Earl of Balfour is a master of speech as well as of thought. He never loses touch with his audience, and the weight of his argument is borne along with smoothness and ease by the nobility and grace of his diction.

In an interesting epilogue he deals briefly but most suggestively with two questions relating to the nature of God, and the mode of His intervention in the spiritual evolution of man. Here he holds with Theism of 'the religious type,' which postulates a Personal God, and he concludes: 'May we not, and if there be force in my arguments, *must* we not, also hold that inspiration, flowing from some diviner source, assists the long ascent of knowledge, love, and æsthetic joy, from their primitive beginnings, through the dimness of our present twilight, to a future of unknown splendour.'

ABYSSINIA.

Almost every month now Messrs. Seeley, Service & Co. publish a volume dealing with some little known country and people. And by so doing they are adding considerably to the sum of our knowledge. One of the latest volumes is *Unconquered Abyssinia* (21s. net). The author, Mr. Charles F. Rey, F.R.G.S., after giving a general description of the country and of the customs and practices which he saw there, gives a fairly full account of the history of the Abyssinians. After that, there come a number of chapters on 'Religion and the Church,' on 'The Army,' on 'Trade and Commerce,' and on the 'Political Situation.' One chapter deals with slavery. Although the Abyssinian is not allowed to buy or sell slaves, there are always a number of slaves used for household purposes. It was only in 1922, Mr. Rey says, that the servants of the British Legation were told that they must set free any slaves they possessed. He tells in this connexion a story which was related in the House of Commons by the Foreign Office representative when referring to this twentieth century emancipation. 'One employé of the Legation, a Moslem, protested that he had no slaves, and when he was confronted

with evidence which made it quite clear that his statement was, to put it mildly, something less than accurate, he explained that the slaves belonged to his wives. . . . The plea was not, however, considered adequate in this case, and he was told that as long as these slaves were held as slaves in his family, he could not be employed in the British Legation. But he was a man of resource and, on the spot, before leaving the room, he issued a decree of divorce against the two ladies and told them they were no longer his wives. The British representative, feeling a little embarrassed at having been the means of bringing about this domestic crisis, said something by way of deprecation of such very hurried divorce proceedings, but the gentleman was not at all put out. He said that the ladies could be very easily replaced, and that there was no need to feel disturbed about the matter; and the final result appears to have been the departure of the two ladies with their slaves, and the retention of the gentleman, minus family and slaves, in the employment of the British Legation.' This story casts some light also on marriage customs in Abyssinia.

Abyssinia is Christian. The form of Christianity professed, Mr. Rey says, 'is the monophysite. . . . This doctrine recognizes only one nature in Christ, against the view which has maintained itself as orthodox, that the divine and human natures co-existed in him.' The bulk of the people, and the Church itself, are opposed to any change. The present Regent, however, H.I.H. Ras Tafari Makonnen, is very well educated, and is pushing on with progressive schemes. Mr. Rey puts in a plea for support for him from the three great Powers which stand for the progress of civilization in Africa—England, France, and Italy.

OLD TESTAMENT INTRODUCTION.

Professor Peake has added one more to his many valuable services in the cause of Biblical study by recommending the publication of a translation of Professor Ernst Sellin's *Introduction to the Old Testament* (Hodder & Stoughton; 10s. 6d. net). Professor Sellin is a very eminent scholar, of unusually fresh and stimulating mind, whose contributions to Old Testament science are much less well known in this country than they deserve to be. Throughout his work there is a streak of conservatism which leads the more radical school

of critics to regard him as reactionary, and the traditionalists to welcome him as a friend. He is certainly no traditionalist, in the obscurantist sense of that word: he accepts the critical methods and very many of the critical results, e.g. the analysis of the Pentateuch into four chief documentary sources. But at many points he challenges the critical conclusions, and always by arguments that deserve to be carefully weighed; and he invariably enriches his discussion by brilliant suggestions of his own. He regards J, e.g., as extending down to 1 K 2, and as coming from the Davidic-Solomonic period: the narrative of E, whose origin he places in Shechem or Bethel, was, he believes, completed before the division of the Kingdom: while much of the narrative material of P is as old as or older than J or E. The form of the historical books is explained, he thinks, in part, by their having been adapted for reading at public worship or for lectures on the nation's history delivered at such worship, or perhaps in schools. In Hab 1⁶⁻¹¹ he sees a reference to Alexander the Great and his Macedonians. While the Psalter 'must in any case contain a nucleus of pre-exilic psalms,' the presence of Maccabæan psalms 'has certainly not yet been proved.' The Servant of Yahweh in the songs of Deutero-Isaiah is an individual, and that individual Moses. Such are some of his conclusions.

Sometimes one is surprised at the perspective of the discussion; Daniel gets less than three pages, and Ezekiel only three and a half. But this is in accordance with Dr. Sellin's very reasonable habit of being more expansive when he has a really fresh contribution to make. The *Introduction* is a powerful book by a well-equipped and original mind, and more than a word of praise is due to the admirable quality of the translation by the Rev. W. Montgomery, M.A., B.D., which reads throughout like an original.

CHURCH UNION IN CANADA.

In his book, *Church Union in Canada: Its History, Motives, Doctrine, and Policy* (T. Allen, Toronto), the Rev. E. Lloyd Morrow, M.A., B.D., Ph.D., gives a full and illuminating account of the movement for Church Union in Canada and of the acute situation to which that movement has now led. His aim is to provide a text-book which, by its analytic and, as far as may be, dispassionate

history, may help towards the unravelling of a sorely tangled skein.

Here are the outstanding facts. In 1902 Principal Patrick of Winnipeg (still affectionately remembered by many in this country, and now deceased), speaking to the Methodist General Conference, ventilated the idea of one great Protestant Church for Canada. He spoke as a Presbyterian, but without authority from his own Church. Co-operation between the Churches was already practised in the wide and needy West, and this, added to the strong personal influence of Dr. Patrick, led the Methodist Church to open negotiations for organic union. The year 1903 found the Methodists, Presbyterians, and Congregationalists resolved to confer with each other on the matter. Overtures to the Episcopal and Baptist Churches met with no success. A Basis of Union was drafted by a Committee representing the three conferring Churches, but this operation occupied five years, during which time many Presbyterians had begun to feel that federal union would be more satisfactory than organic union. The General Assembly refused to consider anything short of full union, and in 1910 resolved to approve of the Basis of Union and to send it down to Presbyteries under the Barrier Act. This seemed to the minority to be a misuse of that Act, and while the Basis was approved by a majority of Presbyteries, organized opposition was then begun and has grown more bitter until this hour. The controversy is almost entirely confined to the Presbyterians. The question has been twice referred to the people, first in 1911, when they voted for organic union by rather more than two to one, and again in 1915, when they voted in the same sense by rather less than two to one. It was thus apparent that the opposition was strong and growing, and for some years there was searching of heart and perhaps a little vacillation, but in 1921 the Assembly resolved to consummate organic union 'as expeditiously as possible,' and in the following year agreed by a majority to instruct counsel to prepare draft bills for Parliament.

This instruction of the Assembly has exasperated the non-organic-unionists, for they interpret it as a coercive move. The Union Act, if passed by Parliament, would carry the Presbyterian Church, as a legal entity, into the Union, in which case those who have no desire for such union will be compelled either to enter it or go out into the wilderness.

This is regarded by the minority as grossly unfair; and there is little doubt that, if the Act does pass the Legislature, the Presbyterian Church will be badly split. People on this side of the Atlantic may ask: 'Why do non-established Churches require to approach the State at all?' To which the General Assembly in Canada would probably reply, in true Scottish fashion: 'Do you think we have forgotten the legal disaster to Scotland in 1904?' And so it turns out that, even in Canada, the question of relation to the State, which presented no difficulty to the Churches at the beginning of their union negotiations, comes in at the end with something like wrecking force.

The earlier points of controversy, of course, persist. These are mainly doctrinal and governmental. The doctrinal part of the Basis of Union does not profess to be ideal. It has all the faults of a compromise, a mild Calvinism standing beside a mild Arminianism without a smile of recognition. At points it is needlessly archaic in form. But the storm-centre here is that nobody is to be asked to pledge himself to any kind of formula. Candidates for the ministry are to be examined on the Basis, but that is all. Presbyterianism has certainly, in this instance, departed from its tradition. As to polity, some of the forms and names dear to Presbyterianism remain, but it is open to question whether the genius of Presbyterianism is conserved in the union proposals. The Presbytery, while retaining its name, will lose much of its distinctive character. For example, it ceases to have any control in the settlement of a minister. In polity as well as in doctrine the weakening influence of compromise is apparent.

Dr. Morrow is to be congratulated on a book which must have cost him much labour. We hope that his fine aim may be realized, and that a way of honour and of peace may be found for the Church in Canada.

APOLLINARIANISM.

Apollinarianism, by the Rev. C. E. Raven, D.D. (Cambridge University Press; 12s. 6d. net), is a valuable contribution to the study of the history of Christology. Dr. Raven has gone to the sources, made many things clear which were formerly in haze, and established some new positions which are likely to prove impregnable. Students of early Church History cannot afford to neglect this book.

Broadly speaking, his conclusions are as follows: Apollinarius, although condemned as a schismatic by the East and as a heretic by the West, was in reality the most able and honest exponent of orthodox Greek Christology. If we approve the rejection of the Christology of Apollinarius, we must in fairness reject that of Athanasius and of many others, both ancient and modern, who are supposed to be orthodox. Dr. Raven has no hesitation in rejecting them all. What vitiated all Greek thinking on the subject was the dogma of a stark antithesis of the Divine and the human. The Divine in Jesus was thought of in such a way as to make His humanity unreal. Apollinarius, by his resort to the two doctrines of *Kenosis* and *Transference of Attributes*, made an honest attempt to rehabilitate the humanity of Jesus, but he was condemned for his pains, although his fundamental positions were those of the great Nicenes.

Dr. Raven is convinced that Paul of Samosata and the more respectable Theodore of Mopsuestia represent a Syrian Christological tradition which must be reckoned with in any worthy reconstruction of Christology. In that tradition the humanity of Jesus is given its full value independently of all metaphysics. The Gospels certainly encourage this starting-point, for they show how the disciples, through contact with the Man Jesus, found God in Him. Jesus Christ is One, and all Christian experience of Him implies that He is Divine; but this is quite consistent with holding that our intellectual constructions of His Person must begin, not with *a priori* notions of what the Divine is, but with the actual Jesus of history.

THE 'SUPER.'

There are many different kinds of biographies, and each may be good, or, as is more frequently the case, less good, of its type. Dr. Jackson of Didsbury College has just written the life of S. F. Collier, the head of the Manchester Mission. The title is *Collier of Manchester* (Hodder & Stoughton; 6s. net). As we should expect when we know that the author is Dr. Jackson, this is a most excellent biography, although Dr. Jackson was handicapped by the fact that he could trace very few of Collier's letters, that no diary was kept, and that no sermons remained except a few early ones. Having too little material is a handicap which seems easier to surmount than having too much. Dr. Jackson,

at any rate, has surmounted it. He knew Collier well—he was his intimate friend for over thirty years—and he has written an account of his life which is adequate; and this is no light praise.

Collier was barely thirty when he became the head of the Manchester Mission, so the story of his life is really the story of the Mission. Before he went to Manchester, he had only, as Dr. Jackson says, 'tried his wings.' When he left Didsbury College at the end of his course, he was appointed 'District Missionary' in Kent by the Wesleyan Methodist Church. He had to do evangelistic work over a very large area. It was a difficult time, and Dr. Jackson adds: 'The Methodist Church has since grown wiser, and now no longer sends untried youth on quixotic adventures of this kind.' The Manchester Mission was a very small thing indeed when Collier went to it, and his success may be partly gauged by the fact that by 1913 there was a staff of voluntary workers of 2500. His surpassing business qualities, his generosity and confidence in others—'His extraordinary faith in us,' one of his workers says, 'we felt we simply had to justify'—and his power of putting himself into the place of those whom he was trying to help—'You're the man that was always sorry for coves like us'—partly explain his success. And his sense of humour helped too. One of Collier's secretaries told Dr. Jackson the following story:

'It was the eve of the Mission Anniversary, and both of them had been driven and harassed to their wits' end. Collier went home about tea-time, and the secretary settled down to get letters typed ready for signature on his return later. "I really felt," she says, "things were getting on top of me, and when the 'phone went, and I was told 'the Super wants to speak to you,' I seized my notebook in desperation expecting to hear, 'Just take this down, will you?' Instead, the familiar voice came through, 'I say, would you rather be a dog—an ordinary dog, I mean—or a dog with a broken tail?' 'Why, an ordinary dog, I suppose.' 'Well, I wouldn't,' was the quick retort; 'an ordinary dog has his day, but a dog with a broken tail has a week-end!' Then followed a characteristically infectious guffaw, and before I could say a word more he had rung off. But I went back to the letters with a laugh on my lips, and the work went merrily to the end."'

AQUINAS REDIVIVUS.

Of those interested in Metaphysics not a few in recent times have been suggesting a return to standpoints that were thought to be transcended for good. We have Neo-Kantians and Neo-Realists, and now we are invited to listen to the Neo-Scholastics. To some it may sound incredible, but it is true. There are Neo-Scholastics, and if we judge by the work before us, *Principles of Natural Theology*, by George Hayward Joyce, S.J. (Longmans; 8s. 6d. net), they deserve a hearing. Mr. Joyce would lead us back to the feet of Aquinas. His subject here is limited to Natural Theology, and he will have us regard it as a real science. It is possible, he proclaims with accents of confidence, for Reason, using the Aristotelian logic and following the steps of Aquinas, to demonstrate the existence of God and from that to determine His attributes and His relation to the world. It is a book of great merit. Were it for nothing more than this, that it shows how really massive and imposing a structure of thought Aquinas reared, its value would be great. Too many of us have lightly dismissed the Schoolmen as hair-splitting dogmatists, the product of what we are pleased to term the 'dark ages.' Their age was not so dark after all, and the sheer intellectual power of some of them has never been excelled. Mr. Joyce makes that quite plain.

Let us admit that this book is the product of a mind of no ordinary calibre, and that in its negative aspect, as a critique of other philosophies, it is of great apologetic value. As to its positive side, however, we must confess to some misgiving. In general we feel that Scholasticism grew up in, and requires, a whole mental atmosphere which we cannot recapture. Kant may have committed this or that fallacy, but he did effect, or at least initiate, a profound change of which thought can never more divest itself. We really cannot get back to Aquinas and live intellectually on the Aristotelian logic. Then Mr. Joyce's system, proceeding apparently with rigour of reasoning, leads to some conclusions which the modern mind refuses to accept. Thus he describes God's bliss—'It admits of no increase, nor can anything arise to cloud it even for an instant. It abides ever the same without change.' Does Mr. Joyce seriously mean that it is all the same in feeling-value to the Father whether He sees His will accepted or

opposed by the creatures He has made? Do all earth's sorrows and agonies never cloud for an instant the bliss of God? If this be the finding of Natural Theology, one may answer that Revelation, not to speak of the moral sense of mankind, contradicts it.

In *Jesus and Civil Government*, the Rev. Dr. A. T. Cadoux has given us a very full critical examination in the light of New Testament Scriptures of the problem of 'Christianity and Coercion,' including, necessarily, Christianity and War (Allen & Unwin; 6s. net). He tells us that it was his sympathy with the pacifist position during the War, coupled with his inability to deny the force of his objections to it, that compelled him during the years that have followed to re-examine both the teaching of Jesus and the part that coercion plays and has played in the moral development of the race. It is impossible not to be impressed with the fairness and clearness with which Dr. Cadoux sets forth the results of his inquiry. However much his readers may differ from him, they will admit that this is a thorough and loyal examination of the truth of Scripture, leading up to the conclusion that Jesus did not condemn all coercion, and that both non-resistance and coercion have their recognizable place as instruments of love alike in private, national, and international life.

Among the large number of books on Psycho-Analysis that pour from the press there cannot be many like *Psycho-Analysis and Everyman*, by Mr. D. N. Barbour (Allen & Unwin; 6s. net). The author is more than an ardent disciple of Freud. He has imbibed Freudism wholesale, and presents the Austrian psychologist's system in all its most unwholesome aspects. But he combines with this (quite unnecessarily for his purpose) the rationalism we used to be familiar with as issuing from the rationalistic press. His account of the origin and growth of the Christian religion is, in the light of scientific criticism, ludicrous. The early chapters of the book expound the main conclusions of Freud's position in an intelligent and interesting manner, but the exaggerations of the psychology and the absurdities of the religious theory detract largely from any value the book would otherwise possess.

Aspects of Reunion, by the Rev. Harold H. Rowley, B.A., B.D. (Allen & Unwin; 6s. net), is a book which deserves a wide circulation. The 'aspects' which it opens out are not those which are most widely discussed in connexion with Church Reunion, but they are the vital ones all the same. Too often the possibility of union between Churches is reduced to a question of finding the Highest Common Factor. Each Church considers what it is to surrender upon the principles of maximum and minimum. Mr. Rowley shows a more excellent way. He courageously asks what is the Ideal Church, and answers his own question with penetration, charity, and practicalness. He invites the Churches to take for their standpoint, not externalities, but the inner life of the Church. His whole treatment of the subject is marked by a fine Christian sanity. The chapters on Church Membership, The Sacraments, and The Creeds can be heartily commended to the mind of the Church. We may not approve of every detail, but we cannot fail to recognize throughout the book the authentic spirit of real reunion.

Guide Posts and Gateways, by Mr. Vernon Gibberd (James Clarke; 3s. 6d. net), is another addition to the already large library of children's sermons. There are three dozen addresses for the young. They are the work of a preacher with an evident love and knowledge of young people, and with a real gift for presenting the Scriptures and their message in such a way as to arrest attention and stimulate thought and imagination.

Is a new revelation of truth being given to-day? The authors of *Infinity in the Finite* (Daniel; 3s. 6d. net), G. R. and Agnes Dennis, believe that there is such a revelation and that they are the bearers of it. Their book is a statement of a sort of Christian pantheism. It is an earnest book, but does not seem to us to contain anything strikingly new.

'Sermonic Masterpieces' is an American way of advertising a volume of sermons. What would be thought of a volume by Spurgeon, if it were announced as 'Spurgeonic Masterpieces'? *More Sermons on Biblical Characters*, by the Rev. C. G. Chappell, D.D. (Doran; \$1.50 net), contains sixteen sermons founded on the Scripture records

of men like Moses, David, Stephen, Paul, and women like Jezebel, the Shunammite, Martha. In the study on Jezebel we read: 'In my entire ministry I never recall to have seen one single man or woman converted who had not in some fashion been brought into contact with the teachings of the Gospel in their young and tender years.' These addresses, always graphic and arresting, are printed in America. If presented in this country their language would probably be subjected to an undue critical revision.

The Rev. T. T. Matthews, D.D., for thirty years a missionary of the London Missionary Society in Madagascar, where he carried on a wonderfully successful work among the native tribes, has just published a sixpenny pamphlet entitled *Foreign Missions* (G. & W. Fraser, Aberdeen). Professor J. A. Robertson, of Aberdeen U.F. Church College, in a foreword writes that 'a more vigorous, comprehensive, and searching plea for the support of missionary enterprise by the Christian Churches could not be conceived.' Only a missionary whose whole heart was still in the mission field could have written it.

Rev. Percy Dearmer, D.D., pursues his intrepid way in his endeavour 'to explain point by point what an intelligent Christian ought to know about his religion . . . in the light of the knowledge which the world has acquired up to the present year of grace.' In the third volume of his *Lessons on the Way* (Heffer; 4s. net), as he calls his tutorial studies for teachers, he is fairly in the deeps, dealing with such difficult themes as the Resurrection, the Ascension, the Holy Spirit, Pentecost, and the like. But his success is as marked as in the earlier volumes. There is the same honesty, and vividness of style, and naturalness of spirit, the same sane and attractive idea of religion, and his charity is wide and generous-hearted, even upon such thorny things as Apostolical Succession and Prayers for the Dead. A teacher, he remarks, 'must risk being difficult rather than being inadequate or untruthful.' But, though he shirks nothing, here all is clear. To read his account of what happened at our Lord's Ascension, or at Pentecost, is to be made to see the thing as with one's own eyes. This is, in short, a fine little book deserving to be much used.

Concerning Christ, by A. H. McNeile, D.D.

(Heffer; 3s. 6d. net), is a connected series of sermons and addresses dealing with the character and work of Christ. The first part is concerned with the earthly life of Christ—Child and Man—leading to some doctrinal considerations of His Nature and Person. The second part is similarly arranged: the stories of Passion Week are followed by a few chapters in which a line of thought is suggested by which to approach the doctrine of the Atonement. Dr. McNeile writes with much freshness and evangelical warmth. His realization of Gospel scenes is vivid, and his application of Gospel principles is wise and telling. He has given us a delightful book.

It seems only the other day that we were welcoming Professor E. F. Scott's book on 'Hebrews,' and now we have another work from the same distinguished scholar, which will take rank with anything he has done, hardly even excepting his work on the 'Fourth Gospel.' The title is *The Spirit in the New Testament* (Hodder & Stoughton; 7s. 6d. net). All who have looked into the history of the subject are conscious that in some important respects the contents of the Christian message vary from age to age. Our realization of the essential identity of the Christian faith, in spite of its changing forms, is largely due to the doctrine of the Spirit, to the belief that when Jesus left the world He bequeathed to His followers His Spirit, which would through the ages guide them into ever new truth. Yet there is no important branch of Christian theology on which even intelligent Christians have vaguer ideas than the doctrine of the Holy Spirit.

Ultimately what we want to know is the meaning of the Spirit for us to-day; but in this inquiry, following the historical method, we have first to find how the doctrine arose in the primitive Church. There can be few men quite so adequately equipped for such a study as Professor Scott.⁶ He shows how the idea of the Spirit had its origin in the Old Testament, and was transformed by the experience of the new life which, in the first followers of Jesus, evidenced itself in so many ways, though Jesus Himself had said little of the Spirit. Ethical and spiritual conceptions of the Spirit were gradually developed, and these in turn tended to become mechanical when the Church with its official ministry and sacraments was recognized as the channel of grace.

Incidentally there are illuminating studies of such questions as the original significance of the 'laying on of hands,' the nature of 'speaking with tongues,' the ideas connected with Baptism in the primitive Church, the meaning of the 'Paraclete,' and the interpretation of Jn 16^{8ff.} Incidentally we note that Paul contrived to combine, as the Church has been unable to do, the Catholic belief in the Spirit, the supernatural power that helps otherwise helpless men, with the Protestant belief in Faith, the active moral response of man to God's approach, without which response there is no salvation. This scholarly, judicious, and independent inquiry into the Biblical conception of the Spirit will mark a new stage in the history of the doctrine.

Dr. Wilfred Grenfell, the author of that fascinating narrative of the frozen north, 'A Labrador Doctor,' has now published a volume of short but picturesque and characteristic stories of the same region under the title *Northern Neighbours* (Hodder & Stoughton; 7s. 6d. net). There are nearly a score of these sketches, of which the first, entitled 'Off the Rocks,' shows Dr. Grenfell's remarkable power of vivid narrative. This will bear comparison with any description of how a vessel in imminent peril of being driven on the rocks by a raging tempest is saved by heroic rescuers as if by a miracle. But Dr. Grenfell is always at his best in depicting the human side of the simple folk among whom he has carried on his labour of love.

A most interesting addition has just been made to the wonderful romance of the discovery and opening up of Central Africa and its chain of great lakes. It is entitled *After Livingstone: An African Trade Romance*, by Mr. Fred L. M. Moir, a founder and now a director of the African Lakes Corporation Ltd. (Hodder & Stoughton; 6s. net). This is a plain unvarnished tale of a really heroic business enterprise, and yet from beginning to end it grips the interest of the reader. Ian Hay, who writes a 'Foreword' to the narrative, describes it as 'a long overdue chapter in the history of the British Empire.'

Professor H. R. Mackintosh, D.D., of New College, Edinburgh, has collected into a handsome volume various essays in Christian doctrine and in philo-

sophical or historical theology which have seen the light previously in different journals. The title of the book, *Some Aspects of Christian Belief* (Hodder & Stoughton; 7s. 6d. net), sufficiently indicates the connexion between its component parts. It will be enough to chronicle the appearance of the volume and to indicate its contents. History and the Gospel, the Conception of a Finite God, the Vicarious Penitence of Christ, are among the doctrinal subjects. The Philosophical Presuppositions of Ritschlianism, The Psychology of Religion—Old and New, The Subliminal Consciousness in Theology, Christianity and Absolute Idealism, are perhaps the most interesting of the others. The subjects are themselves inviting enough, and in the hands of an accomplished writer and theologian like Dr. Mackintosh they make a book of exceptional interest and value.

One of the 'Master Missionary Series' which is being published by Messrs. Hodder & Stoughton is *Jackson of Moukden* (3s. 6d. net). Dr. Arthur Jackson was only a few weeks in China, but nothing could be more suitable than that his life should be included amongst the 'Master Missionaries.' In November 1910 he went out to Moukden to teach in the Medical College there. When he arrived the Pneumonic Plague was spreading rapidly through the cities of China, and in January the first case of plague occurred in Moukden. All the doctors rallied to the help of the Chinese, and Dr. Jackson volunteered to take charge of one of the railway stations. This work turned out to be of the most dangerous type. For eight days Dr. Jackson stood between the city of Moukden and a train load of infected coolies. In a few days over seventy died. When the work was practically over and the camp was being disinfected, Dr. Jackson himself succumbed. The Life of Dr. Jackson has been written by Mrs. Dugald Christie, the wife of the head of the Moukden Medical Mission, and no choice could have been happier.

This month we have also received three other volumes of the 'Master Missionary Series.' They are *Chalmers of New Guinea*, *Livingstone: The Master Missionary*, and *Ion Keith-Falconer of Arabia*. The author of *Chalmers of New Guinea* is Mr. Alexander Small, B.L., and, considering how many and how excellent are the previous Lives of Chalmers, it is wonderful how fresh this one is. The Life of Livingstone is written by his grandson, Dr.

Hubert F. Livingstone Wilson, who has not only that advantage, but also the advantage that he himself is a medical missionary at Chitambo, the very spot where the great missionary explorer died. The Life of Ion Keith-Falconer is by Mr. James Robson, M.A., of Sheikh Othman.

One strong point about the 'Master Missionary Series' is the fact that, though the volumes only set out to re-tell stories which are already well known, yet several of the authors have managed to add a considerable amount of fresh information. This is the case in the volumes received this month, and it was also the case in the Life of *Mackay of Uganda*, by Miss Mary Yule, which was reviewed last month.

The American Jewish Year Book, 5684, September 11th, 1923 to September 28th, 1924 (Jewish Publication Society of America), contains a critical survey of the whole Jewish world from Palestine and Europe to the utmost limits of the United States. In this we read: 'During the past year the press reported that many Christians especially in Poland and in Soviet Russia were embracing Judaism mostly with a view to marrying Jews.' We have heard something akin to this nearer home than Poland.

Roman Catholic authorities are giving increased attention to apologetic from their own point of view, and especially to the defence of their traditional attitude to the Holy Scriptures. Quite recently we reviewed an elaborate and competent work on Inspiration, and now we have another equally good in its own way: *First Notions of Holy Writ*, for Students, Readers, Enquirers, by Cuthbert Lattey, S.J., M.A. (Longmans; 3s. 6d.). The chapters are on fundamental points: The Study of Scripture, the Inspiration, the Text, the Literary Form, and the Evidence of Scripture, with a special chapter on the Vulgate Translation. Whoever wishes to know what is believed and taught by Roman Catholics will find it here expounded with ability and authority.

The Divinity Professors in the University of Glasgow, by Prof. H. M. B. Reid, D.D. (Maclehose; 10s. net), covers the period from 1640 to 1903, and contains notices of seventeen professors. The title is not appetizing, but it is at once seen that the

field is a rich one when the table of contents reveals the names of David Dickson, Baillie, Burnet, and Wodrow of Covenanting fame, and concludes with John Caird, William Dickson, and William Hastie. Professor Reid has already garnered sheaves from the field of religious biography, and this book will enhance his reputation. There are here many interesting sidelights on Scottish Church history, among which may be mentioned the Simson case, the Octateuch incident, and Mitchell's pungent 'Letters to a Young Clergyman.' The book is illustrated with nine portraits, and each life is followed by a bibliography.

The Ingersoll Lectures on Immortality are familiar in this country owing to the contributions of some famous names, such as William James, Josiah Royce, and William Osler. The latest volume of the long series is from the pen of President George E. Horr of the Newton Theological Institution and is entitled *The Christian Faith and Eternal Life* (Milford; 4s. 6d. net). The main contention of the lecture is that the belief in immortality is implied in the experience of ethical monotheism. But the writer shows in his interesting review of the development of the belief in Scripture that the Christian evidence for immortality is woven of many strands which are bound into a unity by the teaching and by the resurrection of Jesus Christ. The whole argument is in the highest degree helpful and enlightening, and the book is one of the best of an excellent series.

The little book by the Rev. Charles Knapp, D.D., on *Amos and his Age* (Thomas Murby & Co.; 2s. 6d. net) is the outcome of an experiment in the teaching of Amos in schools. In such places the historical books of the Old Testament get perhaps more than their due, and the prophets certainly less. Amos makes an admirable beginning, not only because of the literary prophets he is the first in time, but because he is one of the simplest, one of the most easily modernized, and surely one of the greatest. All these features are well brought out in the brief sketches and suggestions for study which make up this volume. Any tyro in Old Testament study who will impose upon himself the simple and pleasant task of working through it, cannot fail to carry away from it a more vivid appreciation of the prophet and his message.

The Adult School Movement has attained considerable dimensions in England, and occupies a useful and honourable place in the educational system of the country. The scheme of study for the year 1924 explains the popularity of the movement. *Everyman Faces Life* is the title of the volume in which it is expounded (National Adult School Union; 1s. 3d. net). The idea is to study the questions which every man is facing and the solutions that are offered by experience and by those who have found some clear guidance, especially and above all by Jesus Christ. The big things are here and the dark problems and the light that shines from the Cross. It is an excellent scheme, admirably conceived and helpfully explained.

The Transfiguration of Jesus, by the Rev. Archibald Allan, Parish Minister of Channellkirk, Scotland (Oliver & Boyd; 5s. net), is far more than a discourse on the narrative of the Gospels. It is part of a scheme of thought which the author is developing in a series of volumes. The design of the series is to interpret the consciousness of Jesus. His oneness with the Father was the subject of the first book; His oneness with the Spirit that of the second. In this volume we have an essay on the consciousness of Jesus as something typical of mankind in general, a consciousness which is the only absolute and infallible guide to all truth. The titles of the three parts are: 'The Philosophy of the Transfiguration,' 'The Philosophy of Prayer,' and 'The Philosophy of Christian Doctrine.'

A large book of Bible readings on familiar lines has been written by Dr. F. E. Marsh: *Five Hundred Bible Readings* (Pickering & Inglis; 4s. and 4s. 6d.). Some of them are quite good. Others remind us of Ian MacLaren's 'Bible Reading' on 'The Buts of the Bible.' The industrious quarrier will, however, find materials here for use on many occasions, and the Bible student who shares Dr. Marsh's belief in verbal inspiration will be grateful for the kind of guidance he receives. At any rate there is good measure in a handsome volume.

Mind and Heredity, by Vernon L. Kellogg (Princeton University Press; 7s. net), is a study of various kinds of minds and degrees of mental capacity in the light of recent discoveries in biology and psychology. The author's intention is to

emphasize 'the reality and significance of the heredity factor in the determination of the character and capacity of mind.' A wide field is covered, from the instincts of the digger wasp to the intelligence tests of the American army. The whole is treated in a thoroughly interesting and competent way.

Wireless of To-day, by Charles R. Gibson, F.R.S.E., and William B. Cole, A.M.I.E.E. (Seeley, Service & Co.; 7s. 6d. net), describes in non-technical language the history of Wireless Telegraphy and Telephony, the principles on which they work, and the methods by which they are operated. Mr. Gibson has already a great reputation as a popularizer of science, while Mr. Cole brings the expert knowledge of a professional radio engineer. Between them they have written a story which reads like romance. The exposition is clear, and the text is plentifully supplied with fine illustrations and diagrams. To the large and increasing company of listeners in this book will be found to be highly instructive and interesting.

The Rev. Vivian R. Lennard, M.A., has made a position for himself by his different series of sermons, characterized by a reverent and lucid exposition of New Testament Scripture, especially of the Gospel narratives. Under the title *The Church's Message from Advent to Advent* (Skeffington; 6s. net) the first volume of a new series has now been published. The volume covers 'Advent to Ascension' and contains thirty-three pregnant addresses on appropriate texts. There is not one of them that clergyman or layman will not find suggestive and stimulating.

The middle position which the Church of England occupies between the Roman Church on the one side and 'Protestant Dissent' on the other is regarded by many leaders in that Church as a strategic position of great value for the accomplishment of Church union. But the Church of England is itself in danger of disruption, or of such serious disunion as would paralyse her influence for good. And the danger point is the question of the Eucharist. And so the Rev. U. Z. Rule has written a series of studies on *The Doctrine of the Holy Eucharist* (Elliot Stock; 2s. 6d. net), which he calls an 'eirenicon,' in order to promote a compromise on this great doctrine. The studies

are scholarly and thorough, and embrace the Scripture teaching and the development of the doctrine in the Church from primitive times. The design of the author is to show how a position may be reached which embraces the truth in both the extreme views of the sacrament.

Studies in the Christian Gospel for Society, by H. A. Mess, B.A. (Student Christian Movement; 6s. net), is an eminently sane and Christian book. The writer has already won his spurs in the field of sociology. Here he sets forth in brief but lucid outline what Christianity has to say to society, to industry, capitalism, competition, slums, war. His analysis of the complex motives that prompt to industry is specially valuable in view of the popular impression that selfish hope of gain and an unselfish desire to serve stand over against each other in clear and absolute opposition. The main line of thought in the book is that Christianity is a way of life for communities as well as for individuals. The character of a community is not simply the sum of the characters of the individuals composing it. 'The mind of a community is indeed the resultant of the thinking and feeling of the individuals composing it, but of their thinking and feeling influenced by their association for a common purpose and by the traditions of common action in the past. . . . Men are often either better or worse than the traditions and institutions by which their conduct is largely moulded. That is why it is necessary to alter systems and institutions as well as individuals in order to alter the character of a community.'

Professor Drummond startled the religious world of a former generation by the assertion that Natural Law prevails throughout the spiritual world. Professor Rufus M. Jones, of Haverford College, U.S.A., thinks that in the main he was right. But he goes farther. In his new book he contends that Social Law prevails in the higher realm, and he expounds this theme in a most interesting and enlightening fashion—*Social Law in the Spiritual World* (Swarthmore Press; 4s. 6d. net). His main point is that the social element in mental life is the key, or at least one key, to everything. We can understand personality only when we see its 'conjunct' nature, when we view a person in his relationship with others. A personal life is a fragment of a larger group. But this larger group

is only a fragment of a greater element, the 'over-self,' God, in whom alone finite life finds its explanation, basis, and fulfilment. Thus the newer Psychology provides a fresh foundation of the firmest kind for religious faith. All this is worked out with skill and persuasiveness in a series of studies which include the Subconscious, Mysticism, and Faith as a pathway to reality. This is a helpful and suggestive book.

Evangelism is the perennial need and duty of the Church, and never has it been more so than at present, when the world is crying out for a gospel of help. But what is needed to-day is a *new* evangelism, the old gospel stated afresh in the light of modern knowledge. This must have as its background what scientific discovery, psychological research, Biblical criticism, and social demands have to say to us. To meet this urgent need a new series of books has been projected which will deal with modern evangelistic movements, methods, and messages. The first volume has just been published, *Evangelism in the Modern World* (Thomson & Cowan; 2s. 6d. net), and is introductory. To commend this admirable work it is only necessary to say that Professor George Jackson writes on 'Evangelism and the Higher Criticism,' Professor Clow on 'The Preaching of the Cross,' Dr. Herbert Gray on 'The Kingdom of God in Evangelism,' Principal Townsend on 'Evangelism and the New Psychology,' and Principal A. E. Garvie on 'The Place of Evangelism in the Modern World.' Other writers on other aspects of the subject complete a book which ought to have a wide appeal.

An interesting and instructive work has been written on the subject of daydreams from an entirely practical point of view—*The Daydream: A Study in Development*, by Mr. George H. Green, B.Sc., B.Litt. (University of London Press; 6s. net). The subject has been investigated in well-known treatises by Varendonck and Rivers, but their objective was purely psychological. Mr. Green is an educationist and confines his researches to the life of childhood, with the object of discovering what light the daydream casts on the

nature and stages of development. The importance of this for educational methods need not be pointed out. The author's definite conclusions point to four clear separable stages of child growth: one up to three years, a second to ten, a third to fourteen, and a fourth from fourteen to the climax of growth. The dominant interests at these periods are successively nutrition, self, the group, and sex. The essay takes a wide sweep and includes the relations of the subject to art, literature, and religion. The whole discussion is suggestive and in many ways enlightening, and will appeal not only to educationists but to all interested in psychology and in the upbringing of children.

The Scale of Perfection, by Walter Hilton, has been newly edited from manuscript sources by Evelyn Underwood (Watkins; 7s. 6d. net). This edition will no doubt give a new lease of life to an old master in the things of the soul. Hilton was a contemporary of Wyclif and had a hearty detestation of Wyclifite doctrine as he understood it, but in the deepest things they were not far apart. Hilton writes: 'Ye shall not give your members for to be arms of sin. Therefore the wise man saith to the soul for to stir him up to good works, *Discurre, festina, suscita amicum tuum*. That is to say, run quickly about unto good works, and haste thee speedily, for the time passeth, and raise up thy friend, which is Jhesu, by devout prayer and meditation. . . . This is not the image of Jhesu, but is liker the image of the devil. . . . This image bearest thou and ilk man, what that he be, until by grace of Jhesu it be some deal destroyed and broken down.' The devout reader will find here many shrewd observations and wise counsels, and will be led into secret places where he may hear 'the privy whispering of Jhesu in the ear of a clean soul.'

The Personalist is the quaint title of a quarterly journal of theology and literature issued from the University of Southern California. It contains some interesting articles, one of which discusses the old argument between Realism and Idealism; another the development of ethical monotheism in Israel.

The Real Obstacle.

BY THE REVEREND A. J. GOSSIP, M.A., ABERDEEN.

'Do you want your health restored.'—Jn 5' (Moffatt).
'Do you wish to have health and strength.' (Weymouth).

MR. KIPLING lays it down with confident assurance that if any one has not got from life what he wanted from it, that is clear proof either that he did not really want it, or that he tried to bargain about the cost.

That is, of course, the easy dictum of a successful man whose dreams have happened to come true, who has been given, or has found, his chance. But as a reading of this confusing life of ours it is much too simple to be universal. Whitman, looking out over a world so full of broken dreams and faded hopes, and valour thrown away and wasted, breaks forth in his gallant way:

With music strong I come, with my cornets and my drums,
I play not marches for accepted victors only, I play
marches for conquer'd and slain persons.
Have you heard that it was good to gain the day?
I also say it is good to fall, battles are lost in the
same spirit in which they are won.
I beat and pound for the dead,
I blow through my embouchures my loudest and
gayest for them.
Vivas to those who have fail'd!
And to those whose war-vessels sank in the sea!
And to those themselves who sank in the sea!
And to all generals that lost engagements, and all
overcome heroes!
And the numberless unknown heroes equal to the
greatest heroes known.

And our hearts respond to the chivalry of that, feel that it is only fair. For some of us have seen the long line spring out of the trenches, and face and do more than seemed possible for shrinking flesh and sensitive hearts like ours. And in a little while a thin trickle of survivors staggered back. What more could the boys have done or given? Yet the enemies' position was untaken, it was all in vain. It may be very well for Thackeray to growl that he hates a story with a sad ending, and will never read another. But real life does not always give the glory and the triumph and the prizes to the hero, however much he wants them, and however lavishly he pays.

And yet Kipling's law is much nearer to the

facts of things than some of us like to imagine who are wont to explain our own insignificance, with some ill humour and a sense of grievance, on the ground that we have never had a chance, and that the dice have somehow always been loaded heavily against us. In the vast majority of cases there is not likely to be much in such self-pitying whimpering. Given the right stuff in oneself, the very things that crush others act like spurs or wings. 'Our Lord's first humiliation on earth was His being born and that in a low condition,' said Whyte of St. George's (who himself by sheer audacity of daring had fought his own way out of an utter poverty that seemed to give him never a chance), and added, that all His followers do not share in that, 'it is only some specially chosen men who have that eminent opportunity ordained and offered to them.' 'That eminent opportunity'! That is how he looked back on the pinching and the starving and the facing unafraid of sheer impossibilities till somehow they got done, with a heart awed and humbled and almost afraid because God had given him so huge a start. Sit down and snivel about your untoward circumstances, and you will end where you began, preaching a sour discontent, or wasting the time, with which you might have done everything, in complaining to yourself and others that you never had a chance of doing anything. Big-heartedly face difficulties, and, before such intrepid spirits, doors keep opening of themselves where quite certainly there were no doors, no, not the smallest chink in the dead and imprisoning walls; by such audacious feet, that dare to climb where there seems never a foothold, the most impossible barriers get scaled. 'Men at some time are masters of their fate. The fault, dear Brutus, is not in our stars, but in ourselves that we are underlings.' If we find ourselves in the ruck of folk, the probability is, not that life has insulted us by offering what is quite unworthy of us, but either that we are very ordinary people who have got as far as we deserve, or that, whatever our gifts be, we lack the grit, the adaptability, the grim determination, the long patience needed for a real success; that our ambition is a vague desire that has never solidified into a purposeful whole-heartedness; that,

faced by the market price of what we want, we discover that after all we do not want it as much as we thought, are quite clear at least that we are not prepared to pay down this for it. And yet it cannot be had cheaper, except in the rarest cases.

I suppose that that is so in every sphere, that the mass of serviceable work, and even genius, that is lost to the world through the lack of some courage and endurance, is sheer tragedy. Certainly it is beyond all question in things spiritual, and we had better face the facts. Here are you and I and numbers of others with some desire to grow efficient in these matters. It vexes and annoys us when our temper blazes up, we are unhappy and ashamed when our tongue lures us into saying something we think smart and remember only too late that it is also unkind. There are dozens of things in ourselves which we see clearly just won't do, and must be radically altered. That is, indeed, why we are Christians. For we have heard that Jesus Christ can amend these flaws for us ; and we never dream of doubting it. For we have seen His power in operation, have ourselves experienced it in some real degree, know that it is beyond question. And yet not much seems to be happening in our own case—nothing impressive or vivid or dramatic. Christ or no Christ, we seem to dodder along, year in, year out, more or less our old uncouth incorrigible selves. And this in spite of the really tremendous promises of the New Testament, of its confident assertions, given over and over and over again, that if any one will really take and really use this new power, offered with eagerness to all and sundry, nothing, however splendid, is impossible for any one, and the best is far the likeliest even for the poorest bungler of us all. Think of the staggering hopes held out before us, not as hopes but certainties, not to a few picked souls expert in this high region, but to every one—that we can grow so blameless, that even God's eyes searching us will see no fault, nothing that He could wish away ; that we can become perfectly equipped to meet, at once and adequately, every call of His holy will upon us ; that here and now we can stand unshaken on the very scenes of our continual overthrow ; can be lifted clean beyond the range of the shelling that has so harassed and devastated us, tumbling our character in confused ruins ; can be made new creatures with quite new desires and appetites and likings, and powers. Lay our actual drab experience from day to day beside such glistening words, and surely it grows

clear that they have had a very limited fulfilment, so far, in our case. For nineteen centuries this power of God has been present in the world. And even yet how many are herded into hovels where the decencies of family life can hardly be conserved, live in conditions where, if the soul were not immeasurably hardy, it would be choked out. Surely this thing is greatly less efficient than it claims to be, ought to be, might be. And we ourselves, are we not spiritually, painfully ordinary, with no touch of distinction ? There is little in us to make people turn and look wistfully after us, with a sudden envy awake in their hearts, and asking what have these fortunate folk found that makes them so much cleaner and happier and more unselfish in their use of life than others are ?

Why is it that it is not working out in us as we have the right to expect with the New Testament before us ?

Over and over again the Book itself foresees our difficulty, and keeps asking us, almost in Kipling's words, whether we really want and are prepared to take the things it has to offer, whether we are ready to face and meet the inevitable price. Our Lord Himself had a strange way of bluntly questioning the most unlikely people about that. In the porches of Bethesda, for example, He once came on a poor soul who had had a bleak and wintry life of it. Will you accept your health, He asked, will you take it if I offer it to you ? That sounds cruel. Yet it was not cruel. There was an eagerness upon Christ's face, an odd thrill in His voice. Here at last, He felt, was one for whom He could do something. For have you ever thought out why in all that sorry little crowd of miserable, broken things He healed no more than one ? Apparently the others had grown dulled, listless, apathetic, half content. After all, they were spared the heat and dust and toil of others ; and, once you got accustomed to it, it was no bad life to lie there in the cool of the shadows, watching the shimmering of the water, and with the pleasant sound of an occasional copper tinkling into one's can. But here at last was one with his face all a lean wistfulness, and his heart an obstinate ache for what still never came. And our Lord's eyes grew bright. Will you accept it?—and it was He who was the more eager of the two—here, take it ; and already He was heaping it upon him with both busy hands.

So it was constantly. Always He kept asking, Do you want it, will you have it, will you take it ?

And as a rule they answered frankly, No ; took His proffered gifts into their hands, and turned them round and round, looking at them queerly. Does He really think I want these things, they asked ; whatever would I do with them ? And gave them back as of no manner of use to them. I can make you like Myself, He used to say, will teach you how to use your life as I spend Mine. But, bless me, they made answer, we have no desire for that. For many of them thought Him a bad man, far better hustled out of the way. And those who did see the glory of His character felt that, of course, it was not for them, messing among the ordinary things of common days. Beautiful, certainly, but quite unpractical ! Such extreme views would never do in actual life. Unselfishness is all very well. But carried to such lengths as this is just impossible, would land one in a dozen awkwardnesses every day in business, would make one's family life one long uncomfortableness. And so they also pushed away His gifts.

And to-day He asks us that same question. Things are not moving as you wished and hoped. But do you really want it, would you take it were it offered to you, here and now ? Garibaldi once, as everybody knows, issued a stirring appeal to his countrymen. Come, he cried, for I have such gifts to give you—long marches, nights on the hard ground, wounds, even death, perhaps, for Italy. That's fine. But it takes some bigness of soul to respond to it. And when Christ comes and promises that He will teach us how to put our life to lofty uses, not squandering it tamely on our own mean little dreams, but throwing it away for God and for our fellows, lifting the world a little nearer Him, making the earth for some a brighter place because we have passed through, do we gaze at Him blankly, and ask with blunt directness, ' But where do I come in, and what about me ? ' Is our ideal of life something soft and easy and comfortable, the pushing of our own interests, the furthering of our own plans ? There are those who, if they found themselves in heaven, would think the place so dull and boring and indeed intolerable that, battering on the gates, they would with urgency keep clamouring ' let me out, let me out ! ' And there are many minds for whom our Lord's proposals are entirely unattractive. Our very day-dreams in our generation are frankly material. We want our circumstances changed, and our incomes increased, and our hours shortened. But when Christ comes and offers to change us, to take away our graspingness and greediness and

make us like Himself, that has no manner of appeal to us. No, no, the world is to be altered to suit our convenience, but we are to be what we are. You wonder why you are not making better progress. But, says the Testament, be honest and face facts. Do you really want it ? Will you take it ? Would you have it, if you could ? Want it enough to pay the full price for it down, and not haggle, as Kipling says, about the cost ? It will be heavy, so our Lord keeps warning us over and over, with that winning honesty of His. It will be very heavy. No doubt the gospel is quite free, as free as the Victoria Cross, which any one can have who is prepared to face the risks, but it means time, and pains and concentrating all one's energies upon a mighty project. You will not stroll into Christlikeness with your hands in your pockets, shoving the door open with a careless shoulder. This is no hobby for one's leisure moments, taken up at intervals when we have nothing much to do, and put down and forgotten when our life grows full and interesting. ' You will not yawn yourself into heaven with an idle wish,' said Richard Cecil ; no, nor, as Samuel Rutherford expressed it, ' will you be carried there lying at ease upon a feather-bed.' It takes all one's strength, and all one's heart, and all one's mind, and all one's soul, given freely and recklessly and without restraint. This is a business for adventurous spirits ; others would shrink out of it. And so Christ had a way of pulling up would-be recruits with sobering and disconcerting questions, of meeting applicants, breathless and panting in their eagerness, by asking them if they thought they had the grit, the stamina, the gallantry, required. For many, He explained, begin, but quickly become cowed, and slink away, leaving a thing unfinished as a pathetic monument of their own lack of courage and of staying power.

Are you prepared to pay the price, He asks ? Well, are we ? Do we want Christlikeness, and do we mean to have it, cost us what it may ; want it with something of the passion of that epic of the Scottish quest for education ? It's a great story that of the roads, never grass grown, that have run all these centuries from the loneliest glens and the most unlikely places to our schools and universities, of the pinching and the scraping together and the long cheerful self-denial in many a cottage home, of the boys, aye and the girls too these days, starving in many a bare garret in the cities, doggedly fighting their way through to that on which their hearts are

fixed. Of those who started at the university with me four were dead, as the result of sheer privation, before the seven years slipped past. Or take Whyte of St. George's, lodging with two others in a little room with a bed that could hold only two of them so that they took it turn about to sit and work, four hours a shift—all through the night, paying 3s. 6d. per week for their garret and their food—evidently meagre fare enough—and yet spending on occasion for a book £3, 12s., gathered from who knows where, and by what desperate privations! What can you do with men like that? You can't deny them, you can't hold them back. If they want it, want it as much as that, and are prepared to lay down the full price, then they must have it, that's all. But do we want Christlikeness after that greedy, venturesome, heroic fashion, with such stern and set and one-ideal zeal? Are we dogged and dour and stubborn over it, determined that, cost what it may, we mean to have it? Then how can it be kept from us? But are we? Tchekov tells how he for one had a long and exhausting struggle of it, started a very ordinary boy, but set himself with obstinacy to make a man out of that soft slush of a nature, and those unpromising circumstances, as he puts it grimly, 'to squeeze the slave out of himself drop by drop.' And that persistent slave returned so often and dishearteningly, showed through so plainly time on time, do what he could. Yet he stood to his purpose, and would not accept defeat, and at long last a day did come, 'a beautiful morning when he felt that he had no longer a slave's blood in his veins but a real man's.' It's a grim, desperate business, declares Christ. Do you think you have the heart for it, dare you throw down the whole price it must cost? Do you simply refuse to acquiesce in what you are, to surrender to yourself, to accept this as your portion? Beaten, do you leap up again with a fierce cold anger in your heart that will take endless punishment, but never yield? Foiled yet again, do you, like Browning, find only 'assurance in defeat that victory is somehow else to gain,' and set about it there and then? There is a Chinese Buddhist of the long ago who shakes his fist in the face of his passions, telling them that they will never master him; that though he fall a million times he will spring up a million and one times; that though it may take many lives to reach it, holiness he means to have, aye and is going to have it. What can be done with such a truculent, untamable soul except give him what

he demands so hotly and insistently? Do you want it like that? Or is ours a very cool and moderate desire that is not ready to pay hardly anything, though we might take it if it fell into our laps?

There was a Carpenter once in the back streets of Nazareth who wished to save the world—this huge, round, ailing, crowded world—He all alone. Are you prepared to pay the price God asked, to leave all that you have, home and friends and dear ones? And He said, I am. Some months went by. And are you still ready to meet the cost of it, asked God, to watch the crowds deserting you, and empty spaces growing wider round you, and the very knots at the street corners dwindling, to face censure and ridicule and shame? And without hesitation He replied, I am. A year or two, and the ugly shadow of a cross fell full across His path. Will you go on, asked God? And He still said, I will. And by and by they nailed Him down, and left Him there to die, with nothing done, without one heart that really understood, His whole plans fallen into utter ruin, His dreams become ridiculous. Dare you pay the full price for it, asked God? And Christ replied, I do. And it is only because He did not falter, did not hang back at the last, did not argue that He had gone far enough and nothing had come of it, that it was evidently hopeless, but laid down the uttermost that it could cost, that you and I are not still in our sins, and that the world is being saved. That's wanting. That's what the thing means. Had we a passion after Christlikeness like that, that reckons up no sacrifice, that counts no cost excessive, then we too would have our way, and reach our goal. But we are looking for a bargain counter—so to speak—where we can get it cheap. And there is none. If you want it, really want it, declares Kipling, and if you are prepared to meet the cost, then it is yours. And Christ assures us that is absolutely and inevitably so in spiritual things. Such violent souls, He says, take the Kingdom by storm, will not be kept out, they batter their way in, pay no heed to refusals, will not admit defeat, have to be satisfied. You and I are not making progress as we ought; and our experience is but a dim and wan reflection of the glory of the promises, and sometimes we feel querulous towards Christ, peevishly discontented, half inclined to think that surely, if He cared, He could do vastly more for us than this. But do we really want it? And, when we reckon up the price, are

we still set upon this thing? Do you remember how in Bunyan the man with a stout countenance, looking at what it means and weighing all the difficulties of the spiritual life, went boldly to him with the book and pen and ink-horn, and, 'Set down my name, sir,' he demanded. For I have looked this whole thing in the face, and, cost me what it may, mean to have Christlikeness, and will. If we could look across his shoulder, whose name is

it he is writing down, what new recruit is valiantly flinging in all that he has and is into the great adventure? Is it yours? Have you made up your mind, and set your teeth? Is your one answer to the long and trying story of the difficulties to be faced, the sacrifices to be made, the steady valour it requires—all that I know, have reckoned up, and am prepared to meet. But this I mean to have, cost what it may. Dare you? Will you? Do you?

Who compiled the Sermon on the Mount?

BY THE REVEREND V. C. MACMUNN, B.A., ECCLESHALL.

To many of us the view that the Sermon on the Mount is simply a compilation of St. Matthew's will always appear improbable on the face of it. It presupposes in the Evangelist or some predecessor a literary genius which they are not really likely to have possessed; added to which it is doubtful if any degree of such genius could properly explain the facts. The seeming interpolations are exceptional and incidental; fundamentally and essentially the Sermon is a unity, a coherent artistic whole. First come the Beatitudes, together with two sayings upon 'salt' and 'light' to apply the Beatitudes to the persons addressed. Now that the disciples have been characterized, Christ can define His attitude and theirs to the commandments of Scripture or the religious practices of contemporary Pharisaism. Once, however, Christ has urged His followers, in contradistinction from the Pharisees, to think solely of the Divine approval instead of seeking the good opinion of their fellows, it is a natural continuation of the same line of thought when He warns them against being prevented from putting God invariably first by worldly ambitions or anxieties. So far—and it is unnecessary to go further—the connexion is admirably maintained. Could so close a unity ever have resulted, in the words of Dr. Plummer, from stringing together scattered pearls? The process would seem to require an almost unlimited stock of aphorisms, whereas not very many sayings have actually come down to us, qualified by their intrinsic sublimity and beauty, to be regarded as genuine utterances of Christ; and the preservation even of these seems to be accounted for only

if Christ had induced His disciples to learn them by heart. If other sayings were also memorized, why have they been lost to us? So far from the Evangelists having a great number of our Lord's maxims at command, they seem, on the contrary, to eke out an all too scanty store by inferior additions. Besides, what reason is there for thinking that Christ's teaching consisted solely of disconnected texts and not of statements dealing at some length with particular themes? The one theme, however, likely beyond all others to have invited consecutive development is precisely the theme of the Sermon—the qualifications for discipleship, or, as Dr. Stanton expresses it, 'the character of the heirs of the Kingdom.'

What, then, are the reasons which lead the great majority of scholars to believe that St. Matthew's Sermon is mainly the product of St. Matthew's literary skill? One objection, that the Sermon is not really a sermon, is not, as we have just seen, in effect a very serious one. The real question, of course, is whether our Lord, who preferred the oral teaching of His disciples to the writing of books, may not have drawn up a logical statement of His ethical demands which is not the less capable of being called a 'Disciple's Manual' because it was written, not on paper, but in human memories. Then there is the objection alluded to by Harnack: the Sermon in St. Matthew seems to imply a definite community or Church. The Gospels, however, contain several allusions to followers of our Lord other than the Twelve. 'They were many, and they followed him,' says St. Mark in his account of the call of Levi; and he describes our Lord as

selecting the Twelve from a larger group of adherents. At the very same scene, as we are told by St. Luke, a 'great multitude of disciples' were present to provide accordingly an auditory for the Sermon on the Plain. Nor did the disciples in question fall away, since the same Evangelist describes another 'multitude' of them as taking part in the Messianic entry. Wellhausen declares that in Mark 'disciple' always means follower in the most general sense, and Carter attributes precisely the same usage to 'Q.' In the absence of fuller information than, in fact, we possess, how can any one possibly be sure that Christ did not intend the general body of His followers to constitute in literal truth a community or Church? St. Matthew makes Him speak of the Church as the Kingdom; and where is the difficulty? The designation may even be an important clue, hinting that Christ identified His disciples in their corporate capacity with Daniel's 'Kingdom of the Saints of the Most High,' and provided them accordingly in the Sermon on the Mount with maxims which prescribe, not goodness, but perfection. And the same reference to Daniel would explain why the early Christians called themselves 'the Saints.' If our Lord, 'Pastor gregis' as well as 'Pastor pastorum,' actually established some sort of a Galilean community, for instance at the great gathering by the sea which is so emphasized by St. Mark and St. Luke, we can understand how later, at the time of His resurrection, there were more than five hundred 'brethren' to whom He could appear. To suppose that St. Matthew did these three several things—first, that he groundlessly made our Lord twice allude to the Ecclesia; secondly, that, still groundlessly, he made our Lord several times identify the Kingdom with the Church; thirdly, that in the Sermon on the Mount he put together a discourse in which subtly, delicately, yet really, the community or church is implied—is to attribute to the Evangelist extraordinary persistence and ingenuity without any adequate motive; and perhaps it is simpler, when all is said, to regard St. Matthew as preserving for us an authentic note which really distinguished our Lord's teaching, though St. Luke, for example, has failed to reproduce it.¹

¹ See, however, Lk 6²² (allusions to persecution) 6⁴⁶ ('Why call ye me Lord, Lord?'). For the rest our only authority for the actual course of our Lord's ministry is St. Mark. In St. Mark, however, according to Wellhausen, 'We hear of Disciples and wonder

The mention of St. Luke takes us at once into the real heart of our subject. For, of course, the principal arguments for the compilation-view are derived from the comparison with St. Luke. We are told, for instance, that it was much more natural for St. Matthew to combine, than for St. Luke to separate, sayings which occurred together in a common source. This objection, however, as Harnack remarks, falls immediately to the ground when we turn to St. Luke to examine what his practice actually is, and find him presenting, in different places up and down his Gospel, sayings which form a group in Mt 10, and must have formed also a group in the source, since, even when he separates them, St. Luke presents them in St. Matthew's order. Then, again, we are told that St. Luke had no possible motive for detaching sayings from their original positions. But here, as before, St. Luke's practice refutes expectations which in themselves seem reasonable enough. It is universally acknowledged that in Lk 11³³⁻³⁶ two sayings on 'light,' and in Lk 16¹⁶⁻¹⁸ three sayings on 'the Law,' are grouped together arbitrarily; in both cases alike St. Luke, or his source, set sayings together irrespective of their proper context, on the principle of a commentary or index, because they seemed to illustrate one another or contained the same word.

It will be well, perhaps, to go somewhat carefully into the question how far such principles explain St. Luke's treatment of excerpts from the Sermon. There are three main passages from Mt 5 and 6 which St. Luke places in another setting.

First, there is the salt-saying (Lk 14³⁵). It is associated with sayings on cross-bearing and counting the cost; and the reason for the association is fairly obvious. St. Luke would seem to put the obscurer Salt-saying by the side of a distinct and definite utterance dealing with the same topic of the essential note of discipleship, in order that the latter may explain the former. Yet we are asked to accept St. Luke as evidence for the proper position of the salt-saying against St. Matthew, an absurdity which only becomes the greater when we note that St. Luke's reason for thinking that the

how He comes to have them. It is merely a part of the same mystery if St. Mark fails to tell us what precisely was the relation of the disciples to their Lord, or with what purpose He gathered them together.

'savour' of discipleship lies in the capacity for loyal sacrifice, hinges on the accident that in St. Matthew the salt-saying follows immediately the Beatitude on the persecuted.¹

Then there is the Lord's Prayer, in regard to which there are three things to be said. If we confine our attention to sayings common to St. Luke and St. Matthew (and entitled accordingly to a place in 'Q'), then the Lord's Prayer in Lk 11²⁻⁴ will follow on Lk 11²¹⁻²⁴, the passage which contains our Lord's own address of thanksgiving to the Father. Is this an accident, or is it an instance of the principle which we have found already exemplified in the case of the sayings on 'light,' or 'the Law,' and, as we noted a moment ago, on 'salt'; since nothing could be more natural for any one desirous of 'classifying' our Lord's sayings than to associate a prayer of our Lord's own with the form of prayer which He gave to His disciples? That is the first point. In the second place, if we include, instead of neglecting, St. Luke's peculiar matter, the same principle is still found operating. No one can read the episode of Mary and Martha (which precedes the Lord's Prayer in St. Luke) without finding in it a double lesson on the subject of prayer—the lesson of Mary 'sitting at our Lord's feet and hearing His words,' the lesson of Martha 'anxious and troubled about many things,' whereas 'but one thing is needful.' Is this obvious connexion of thought simply fortuitous, or is it designed? The third point is this. The sequel as well as the prelude to the Lord's Prayer in St. Luke is very interesting and significant in that it reproduces incidents attaching to the Marcan scene which St. Luke appropriates to form the setting of the Sermon on the Plain. That is true of the 'Beelzebub section' which corresponds to Mk 3²¹⁻³⁰. But it is true also of the woman's exclamation upon the blessedness of our Lord's mother, since it elicits from our Lord a reply framed upon the model of Mk 3³⁶. Why, then, does St. Luke provide the Lord's Prayer with a repetition of the context of the Sermon? I suggest that it is because he has transplanted not only the flower but the pot.

Then there is the teaching on 'wealth and trust' to be found in Lk 12²²⁻³⁴. The theme possessed for St. Luke a very special interest. Thus he gives us in Lk 12²¹⁻³³ 16⁹ three paraphrases of the words with which the corresponding section in St.

Matthew opens: 'Lay not up for yourselves treasures upon earth . . . lay up for yourselves treasures in heaven.' The same words form also the basis of three parables, those of the Rich Fool, of the Unjust Steward, of Dives and Lazarus. One reason for this interest is doubtless the poverty of the Church at Jerusalem; but another reason is hinted at when, before the parable of the Rich Fool, our Lord is found exclaiming, 'Man, who made me a ruler or a divider over you?' We seem carried back to days when the Christians of Jerusalem were still discussing whether their founders had been right in thinking that our Lord's teaching on wealth led logically to the institution of communism.

If we apply to Lk 12 the method which we have employed elsewhere and omit the episode and parable just alluded to, on the ground of their being peculiar to St. Luke, then Lk 12^{22ff.} will come immediately after Lk 12²⁻¹². As in the other cases, St. Luke's arrangement has an obvious motive, since the two passages brought into juxtaposition agree in deprecating anxiety. And, as before, inasmuch as Luke's interests are purely topical, he has no real testimony to offer on the historical occasion of our Lord's words.

We found that St. Luke was led to a certain interpretation of the salt-saying by a consideration of its position in St. Matthew. The same process of deduction is traceable elsewhere. Turn, for instance, to Lk 16¹⁴, where we are informed that the Pharisees are 'lovers of money.' Or see Lk 11²⁴⁻²⁷, where the Evangelist, by first quoting our Lord's saying on the 'single eye' and then adding, 'Now as he spake a certain Pharisee asked him to dine with him,' shows that he regards the maxim quoted as peculiarly applicable to the Pharisees. What is the ground for these inferences? St. Luke attributes to the Pharisees covetousness on the one hand and transgression of the principle of the 'single eye' on the other, simply because in St. Matthew's Sermon the section on wealth (containing at its commencement the saying about the 'single eye') immediately succeeds, and so might be thought to continue, our Lord's criticism of the Pharisees.

So far, then, we have shown reason for believing that in the three passages most in dispute, the 'salt and light' sayings, the Lord's Prayer, the section on 'wealth and trust,' St. Luke so far from discrediting St. Matthew, has every appearance of arranging the passages arbitrarily and artificially,

¹ St. Mark interprets it by the aid of the preceding Beatitude on the peacemakers.

for purposes of his own, though not without presenting, however unconsciously, tell-tale indications that St. Matthew's order is known to him. St. Luke was not necessarily acquainted with St. Matthew; but he seems to have known of a Sermon on the Mount just as he knew of a Missionary Discourse in which the sayings were arranged as in St. Matthew. The same conclusion, it may be remarked, might have been arrived at otherwise, by noting that, if we neglect isolated texts and confine ourselves to passages of some length, the sections from St. Matthew's Sermon which St. Luke puts elsewhere are (1) the Lord's Prayer in ch. 11, (2) the trust and wealth section in ch. 12, (3) the narrow gate and shut door in ch. 13; the relative order is the same as St. Matthew's. On the compilation view of St. Matthew it would surely be a more extraordinary accident for the Evangelist to find the order of the common source coincide with the order required for the logical development of his theme; that St. Luke separated seems the more reasonable view; but he is certainly very successful in making his interweaving process interfere so little with the order which he found.

Can we, then, say that St. Matthew's version represents the original 'Manual of discipleship' drawn up by our Lord? Only, I think, with certain reservations. Vv.²¹⁻²⁴ of Mt 7 strike a different note from the rest of the Sermon. Instead of regarding our Lord as the new Moses legislating for the new Israel, they speak of Him as Judge in a way which seems to presuppose the revelation of Cæsarea Philippi. And the teaching on false prophets in the context seems more probably the product of unfortunate experience than an anticipation of the experience of our Lord. What is more, the Sermon presents traces of dislocation, suggesting that the Lord's Prayer occupied originally another position. Thus considerations of symmetry go to show that the Prayer is an interpolation in the place where it stands, while from the standpoint of logical fitness it would come most suitably after the passage on the subject of trust in God. Mt 6³² ('after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things') would make quite as fitting an introduction to the Prayer as the earlier and practically equivalent vv. 67. 8. The transposition would have the further advantage of bringing the Prayer more into the neighbourhood of Mt 7⁷ ('Ask, and it shall be given

you'), and so would assimilate St. Matthew to St. Luke.¹

It will be seen at once that these two conclusions of ours are probably not without a mutual relationship. It was just because room was required for sayings in which our Lord was spoken of as Judge that the Lord's Prayer was put back to an earlier position in the Sermon. It is *from* Mt 7 that the Lord's Prayer was taken; it is *into* Mt 7 that the new matter was inserted.²

If, then, the insertions and transpositions just considered prevent us from regarding St. Matthew's Sermon as an exact replica of Christ's 'Manual of discipleship,' we have now to approach the last part of our task, and ask ourselves what view we can best entertain of St. Matthew's Sermon as it stands. The question is really equivalent to another: Who was responsible for the modifications which changed the 'Manual' into the Sermon?

The answer is doubtless a very simple one. We can be certain that no individual Christian believer would deliberately make additions to a statement formulated by our Lord. But the case is different when we think of the Apostles acting in their corporate capacity and called upon to deal with the circumstances which confronted them in the early days of the Church at Jerusalem. On the one hand, they wanted a Manual of discipleship capable of fully meeting the needs of their converts, a condition which could only be satisfied if due reference was made to the typical and fundamental attitude of the Christian to His Lord as Messiah and Judge. On the other hand, Christ had left behind Him the very Manual required, except that it omitted the necessary reference. Would it not thus be almost inevitable for the Apostles to add to the declaration of our Lord one or two sayings which they seemed to remember hearing Him deliver later?

One of the acutest of New Testament scholars, Weizsäcker, argues, in his *Apostolic Age*, for the

¹ The very difficult text, Mt 7⁸ ('Give not that which is holy to the dogs'), precedes 'Ask and it shall be given you.' Is it an ecclesiastical warning against communicating the Lord's Prayer to unworthy recipients, and so another indication of the original position of the Prayer?

² Mt 5²³⁻²⁸, containing two sayings on forgiveness, is also misplaced. Probably these sayings formed with Mt 6^{14, 15} a pendant to the Prayer; when the Prayer was put back, so were these two sayings, though to another place.

superiority of St. Matthew over St. Luke as a reporter of our Lord's sayings on the ground that St. Matthew's groupings correspond to the needs of the Church at the very earliest stages of its history. That is surely especially true of the Sermon on the Mount; the earliest needs of all would be that for a definition of 'the Way.' What Weizsäcker failed to perceive is, in the first place, that the need had existed even earlier; as soon as our Lord began to gather about Him what St. Luke calls a 'multitude of disciples,' He would Himself be necessarily impelled to draw up a statement of the ethical principles in the following of which discipleship consisted. Then, secondly, there was another fact which escaped the notice of Weizsäcker, viz., that the Sermon on the Mount is a unity and, as such only explicable if the Apostles were not fitting our Lord's utterances into a framework of their own, but were simply supplementing very sparingly by quite trifling additions the Manual drawn up by Him and imprinted ineffaceably on their memories.

It hardly needs saying that the 'Manual' theory of the Sermon is perfectly consistent with the 'delivery' of the Sermon on a particular occasion; because the disciples learnt the New Law by heart, it does not follow that they were not gathered together previously to hear that Law solemnly promulgated by the Prophet greater than Moses from His Galilean Sinai. It is generally recognized

that this is, in fact, the picture which St. Matthew draws for us. But sufficient regard, so it seems to me, has not been paid to the possibility that the symbolism had a higher origin than St. Matthew, or that He who rode into Jerusalem upon an ass in order to prefer His sublime claim in terms of the prediction of Zechariah might not deliberately have chosen to model His delivery of the Law on the procedure of His predecessor, Moses. But, be that as it may, the theory that St. Matthew's Sermon represents an Apostolic 'Manual of discipleship,' based upon the Galilean one originally drawn up by our Lord, explains to an extent otherwise impossible the treatment of the Sermon by St. Luke. On the one hand, the extraordinary pains which he takes to get at its meaning or to furnish it with illustrations, testify to his impression of its supreme importance. On the other hand, the liberties which he, or rather his sources, plainly take with it, were partially justified by the knowledge that it contained additions made by the Apostles, so that it was impossible to determine to what extent the original sayings had been modified.

That, however, was hypercriticism. If Christ's statement was memorized, if Mt 5-7 represents the Apostles' 'Teaching' as delivered in Jerusalem almost from the first, we can regard the chapters which contain the Sermon on the Mount as possessing on the whole a better claim to authenticity than any other passage in the Gospels.

Contributions and Comments.

A New German Writer on Religion.

WITHIN the last few years two very important books dealing with the history and psychology of religion have appeared in Germany, and are now becoming fairly well known in this country. They are *Das Heilige*, by Rudolf Otto of Marburg, and *Das Gebet*, by F. Heiler, also of Marburg. These have now been followed this year by the first volume of a much larger work entitled *Die Religionen, ihr Werden, ihr Sinn, ihre Wahrheit*, by Dr. J. W. Hauer of Tübingen. The writer, Dr. Hauer,

is a *Privat Dozent* of Tübingen, and has had a somewhat remarkable career. He was connected with the Basle Mission in India, and, before the War, came to Oxford to complete his education in philosophy and theology with the intention of taking up a teaching post in the theological college connected with that Mission. While at Oxford he obtained a First Class in Greats, and began then to study for a special thesis with a view to the Bachelor of Letters degree. When the War broke out he was interned in this country, but ultimately was sent back to Berlin, where he took up pastoral work in a church left vacant by an army chaplain. Since then he has become a lecturer at Tübingen, and has

already produced some remarkable work on the philosophy and history of religion. In 1922 he published two books—one *Die Anfänge der Yoga-praxis im alten Indien*, which obtained for him his doctor's degree and is a very important study of the root-ideas of Indian mysticism; the second is entitled *Werden und Wesen der Anthroposophie*, and is a most interesting and timely study of the extraordinary religious movement which goes under that name. He has also contributed the sections on Brahmanism, Hinduism, and Buddhism in the joint work edited by Maximilian Kern and entitled *Das Licht des Ostens*. But he has now undertaken a much larger work, the first volume of which lies before us. It is a very careful and exhaustive treatment of religious experience among peoples of the lower culture, not, as is so often the case in such books, a merely anthropological investigation, but with a definitely philosophical and psychological aim. It is written with unusual clarity of style for a German, and its vast wealth of material is so carefully arranged and skilfully marshalled that it never becomes impossible to see the wood for the trees. The second volume will deal with the idea of Development in Religion, the third with the Experience and Idea of Revelation in the History of Religion, and the fourth will set out the writer's Philosophy of Religion. It is a bold and ambitious scheme, and, as the work which Dr. Hauer has done thus far shows him to be a real master of his subject, there is every promise that he will produce what may be regarded as an epoch-making contribution to the study of religion.

W. B. SELBIE.

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'Mene, Mene, Tekel, Upharsin' (Dan. v. 25).

THE four words, as they have come down to us, of 'the writing upon the wall,' present to-day almost as great a puzzle as their interpretation did to the Chaldeans when fingers first traced them on the stuccoed wall of Nebuchadrezzar's palace. If we take the words simply as they stand they may be read :

1. As in A.V. and R.V. (margin). It may be noted that, in this interpretation of them, פרס is read for זפרסין, showing the uncertainty of the text, due doubtless to the very late final redaction

of the Book. But why, it may be asked in passing, this duplication of 'Mene' alone?

2. 'Count (reckon) a Mina, a Shekel, and (their) divisions (or proportions).' But in either interpretation where do the Medes come in? The play upon the word פרס (Persians) is obvious. 'Mina,' as evidently, has reference to 'Medes.' If, however, we take the second מנא to be an error of dittography—the original word having been thus displaced—or, to conceal the true reading, what word may we, most probably, assume to have been displaced or to be concealed? The Aramaic מדין, which is not unlike מנא, might seem not inappropriate. מדה = measure(d). The words might be assumed to have been written upon the wall in column, their parallelism being evident, thus :

מנא מדין
תקל פרסין

numbered, measured,
'Allotted (to) the Medes |
weighed, divided,
weighed out (as spoil to) the Persians.' |

It may, perhaps, be said that with the proposed reading the interpretation of the words—for this, not the Aramaic words of themselves, would seem to have been the difficulty—should have presented no great problem. So, it might be replied, was the (legendary) problem of making an egg stand upon its end of itself, unsupported—so easy, after Columbus had demonstrated the solution.

W. D. MORRIS.

Kelso.

On Proverbs xxv. 2.

IN Pr 25² we read :

כָּבֹד אֱלֹהִים הַסֵּתֵר דְּבָר
וּכְבוֹד מַלְכִּים חִקֵּר דְּבָר :

which is usually rendered,

'It is the glory of God to conceal a thing,
And the glory of kings to search out a thing,'
and interpreted as follows: God wraps His works in mystery, but the greatest glory, even of kings, is to discover those mysterious laws by which He works. No king can desire a greater glory than that of a Newton or a Darwin.

The LXX reading is :

Δόξα Θεοῦ κρύπτει λόγον,
δόξα δὲ βασιλέως τιμᾷ πράγματα,

which I do not understand, unless the translators found כִּבֵּר where we have חָקַר: and even so its sense is not obvious. They certainly pointed their verbs differently from the Massoretes, and probably could not, even so, construe their own text.

Now in Tobit 12⁷ we find Raphael, in the midst of a string of more or less relevant maxims, enunciating one, the phraseology of which is remarkably similar to that of the proverb we have been considering, and which runs thus:

‘It is good to keep close the secret of a king,
But to reveal gloriously the works of God’;

μυστήριον βασιλέως καλὸν κρύψαι,
τὰ δὲ ἔργα τοῦ Θεοῦ ἀνακαλύπτειν ἐνδόξως:

and he thinks it so important that he repeats it in v.¹¹. That this has *some* relation to our proverb can hardly be doubted, any more than it can be doubted that the maxim in v.⁸ is based on the gnome of Ps 37¹⁶. It may be the correction or converse of it, as in Pr 26^{4, 5} we are told first not to answer a fool according to his folly, and then the opposite. If so, the Tobit passage would still be *some* guide to the phraseology of the passage in Proverbs—though we have no reason to assume that Raphael is quoting with pedantic accuracy.

But one can hardly imagine that the proverb has come down to us as it was written. The meaning usually assigned to it seems to us very unlikely in a Jewish maxim of any age to which this part of Proverbs can reasonably be assigned. Nor is it easy to interpret it. ‘It is the highest glory to keep a secret, and a high glory to find one out’; for though ‘a mountain of God,’ ‘a garden of the Lord,’ and the like, are familiar as superlatives, yet it would be hard to find a parallel for

this use of an *abstract* term in this connexion. It would seem, then, not an excess of suspicion to assume here some corruption of the text, which may have begun before the days of the LXX, and may have been completed afterwards by one of those correctors who so often make bad worse: and perhaps, with the help at once of the LXX and of Tobit, we may make some approximation to the original.

Now Tobit’s word ‘gloriously’ seems as if it might represent either the Hebrew בכֹּבֶד or the simple כִּבֵּר without a preposition, used adverbially; and it looks then as if the words of the Proverbs had fallen out of order, so that what really belongs to one line had become attached to the other. I would suggest, therefore, though with diffidence, that the true reading was:

חָקַר דְּבַר אֱלֹהִים בִּכְבֹּד
וְהִסְתֵּר דְּבַר מַלְכִים

‘Search out gloriously the works of God, but conceal the works of kings.’ We thus approach sufficiently near to the words of Raphael, while at the same time gaining a proverb exactly in the spirit of Ecclesiastes, and one which is rightly placed in the close neighbourhood of v.³. ‘There is honour to be obtained by searching out the deeds of God; but beware how you pry into those of kings: for the hearts of kings are not to be searched into.’ And the collector adds in v.⁶, ‘Glorify not thyself in the presence of kings.’

This proverb, after the usual fashion of pious Jews in dealing with the cynicisms of a Job, a Koheleth, or a ‘Solomon,’ Raphael, in quoting it, adapts to the prevailing reverent tone of the book of Tobit.

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In the Study.

Virginibus Puerisque.

How to play the Game.¹

‘Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man.’—Mt 7²⁴.

‘Be ye doers of the word, and not hearers only, deceiving your own selves.’—Ja 1²².

The Chinese are a strange people, and have

¹ By the Reverend Stuart Robertson, M.A., Glasgow.

many curious ways. The other day I heard something about them which made me feel that some of their queer ways are very like the ways of other folk not so far away as China.

A Chinese governor of a large district, who was a go-ahead sort of man and anxious for his people to make progress, was much impressed by football, and convinced of the good it does both to the bodies and the characters of those who play it in

the right spirit. So he issued an edict to all the heads of schools and colleges under him that the students and scholars were to be taught football. The heads of colleges set themselves to their task, and this is how they did it. They got the rules of football, and the teachers learned them off by heart, and when they had done this, they started on the scholars. The classes chanted the rules, as if they were magical incantations with a virtue in the very words. It was a big task, for the rules of Rugby run to thirty-nine pages of print. But they stuck at it with Chinese industry—and there is no industry so patient and painstaking—and when at last they were word perfect, and could say what a drop-kick and a punt, a mark and a penalty, and so on, were, the report went back to the governor that they had all been taught football!

They knew the rules, but could they play the game? They forgot that the rules are not for the sake of rules, but for the sake of the game. They had still to go and play, to put the rules into practice. Their knowledge was no use till they used it. To know the rules does not make a player, but only a looker-on, criticising and finding fault with the play of others, and not even fit to do that. They had to take the rules out of the school into the field and play to them, and bring legs and feet and bodies and tempers into obedience to the rules. But they never thought of that. These funny Chinese folk!

But are they the only ones who have made this mistake? We have all a great game before us—the game of life. We have got to know the rules or we will make a sorry mess of it; and the rules are in our Bibles. It is our book of rules. It tells us how to ‘play the game,’ and shows us men and women who kept the rules and did great things, and others who broke the rules and didn’t play a straight clean game, and who came to grief.

We must read our book of rules; learn them, study them, get them into our head and into our heart. That is what we do at Sunday school and church. That is needful. Fancy any one offering to play football that didn’t know when he was off-side! Well, the Bible tells us when we are off-side, and what it costs to be off-side, what we may do and what we must not do. And we must know.

But that isn’t enough. Repeating texts and saying Catechism never made a Christian. We have got to take these rules every day out into the fields, and play the game in obedience to them. They have got to be learned and then they have got to be done.

Now there are people who neither learn the rules nor play the game, and they are no use to anybody. There are people who won’t learn the rules but plunge into the game. They are sure to have many a sore time and many a sad down-come, and they will have to learn the rules in the school of hard knocks, since they will learn no other way. There are also those who learn the rules, but never think of putting them into practice. ‘They hear my words and do them not,’ Jesus said. St. James says, ‘they are hearers of the word and not doers, deceiving their own selves.’ They deceive nobody else. They think they are Christians, but nobody else does. They don’t understand how difficult it is to play the great game of being a Christian, for they’ve never tried, but they are very ready to find fault and say what other people should have done, by the rules. They give advice, but they never give an example. They are like the Chinese. They think to know the rules is everything; but I think to try to do them, even if you blunder often, and to keep on trying, is far better. Christianity is not just knowing, it is being and doing.

‘The sermon is done?’ said an old lady to another, meeting her outside the church. ‘No,’ she said, ‘it’s only finished. It’s got to be done now.’

Learn the great words of the Bible, the wise words of Jesus Christ; then go and do them. They are meant to make great lives and they will, if we not only hear the Word, but do it.

But, can I reach up?¹

‘Whosoever will.’—Rev 22¹⁷.

ONCE on a time (isn’t that a lovely beginning, that makes you snuggle down with a happy little wriggle, like when the curtains are drawn and the fire is red, and Mother starts one of your favourite stories? Well, I hope that you will like this one a little too). But, as I was saying, once on a time

¹ By the Reverend A. J. Gossip, M.A., Aberdeen.

there were a mummy and a daddy and a little lass (no, there was no brother, and no sister, just the three of them), and very happy they were all the day and every day. And then the mummy died. And the little girl and her dad were left alone, and went to live far away in another town. But when her holiday came, she was to go back to the old home to live with her grannie, with her mother's mother. And she was so excited. You know how you feel when they are packing the boxes, and to-morrow you'll be really off: how you keep bringing your dolls, and your barrow and your teddy-bear, and are dreadfully disappointed when Mother says you can take Peterina with you and that she will try to make room for Thomas, but that Augustus and Clarence simply have to stay at home. It's so vexing, for Clarence looks so pale that you're sure he needs a holiday; and Augustus, having lost an eye and half an arm, shouldn't be left alone; Mother would never leave you behind and all alone, with an eye fallen out and sawdust pouring from your shoulder! Well, this little girl was even more excited, couldn't keep still, kept dancing here and there and everywhere, and singing to herself. And what they heard her saying was, 'To-morrow I'll see Mother! To-morrow I'll see Mother!' And they had to say to her, 'Oh no, Mother doesn't live in the old town; she lives with Jesus.' And with that the wee girlie's face got very long. She thought a bit, and then she asked, and her voice was shaking just a little bit, 'And where does Jesus live? in what street is His house? is His bell low enough for me to reach it?' Poor little child, homesick for her Mother's arms and caresses! And yet wise wee girlie too! For that's what we all want to know—'Is Christ's bell low enough for us to reach it?'

It will need to be very low if some of us are to manage, for we are very small. You remember when Dad sent you a message, and you found the house all right, but standing even on your tiptoes you couldn't reach the bell, and there was no one passing, and whatever could you do! Ah! but Christ has thought of that. His is a queer door. It's made so low that big people find it difficult to get through at all, have to 'courey' down almost on their hands and knees; but any little body can trot in quite easily. Unless, He says Himself, you become like a little child it's going to be real hard for you to get in at it. Because the bell is put so

low, away down near the ground, where you can reach it easily.

It would need to be there, for some of us aren't clever, not at all. We get dreadfully muddled over things, these horrid tables for example. Two times, we can manage that, and three times, five times is rather nice, but eight and nine times! Does any one really remember them? Sir Walter Scott had a wee friend called Marjorie Fleming, and they almost broke her heart. Once she wrote this, and I think that her spelling wasn't perfect, about those tables. 'I am now going to tell you the horrible and wretched plaegie that my multiplication gives me, you can't conceive it, the most Devilish thing is eight times eight and seven times seven is what nature itself can't endure.' No, we're not very clever, some of us, and in church we get all mixed up among long words and things that we don't understand. But Christ thought of that too, and made the bell quite low for us, made what He wants from us a lovely easy thing, just loving the nicest and kindest and dearest Person in the world, and who can help doing that, that dear, dear Person we call God?

It would need to be low, that bell, for some of us aren't good one bit. When the minister calls, Mother sends for us, and we've to leave the game just at the most exciting bit of it, when the pirates are stealing on the sleeping seamen round the fire on the coral island, and we have to get scrubbed, and there's a clean collar, and we sit on the edge of our chairs and feel uncomfy and unhappy, and he puts his fingers down behind our collar in the front, and asks us the same silly questions every time. And when we think about Jesus, it's all mixed up with that, and hard fresh collars, and uncomfiness. But Jesus wasn't really like that one tiny bit. All children loved Him, ran to Him, watched and waited for Him. He wasn't shocked because one's face wasn't quite clean after a hard game, or because one came in with a whoop and rush. He liked wee harum-scarums, and talked to them about real things, didn't ask stupid questions. No one had to send for them when He was in. 'Is Jesus in? oh then, I'm coming too!' and they wouldn't stay out, nor would He let them keep them out.

The Japanese have a bonnie little poem about the little ones that die. Off they go, all by themselves, into that other world, and feel lonely and creepy without Dad and Mother and their friends. But yonder, say the Japanese, there is a God called Jizo

who can't bear to see a little one frightened or unhappy, and He comes to them, and at once their tears are dried and they are bright and glad again for He is there, and no one can be sad with Him.

Then He caresses them kindly,
Folding His shining robes round them,
Lifting the smallest and frailest
Into His bosom, and holding
His staff for the stumblers to clutch,
Jizo, the little ones' God.

I don't think their spelling either is quite right, do you? There is a little ones' God, dear and kind and loving to all wee folk, but His name is really Jesus.

Anyhow, whatever you call Him, His bell is put so low that any little one can reach it. Indeed, I'll tell you a secret. Come close and I will whisper it, *There isn't any bell at all.* Why should there be? For the door is always open, and at any time any one who wants can go in. I know that in the *Pilgrim's Progress* (does Mother read you that on Sundays? No! oh! I say, what a shame!) we hear of a man knocking and knocking at a shut door. But then you know that Bunyan was asleep and dreaming, and just then he was turning round, and didn't see quite clearly. The door is always open to Christ's house, and anybody can walk in at any time. And why don't you? It's silly to sit outside in the rain, when inside it's so happy and so splendid. If anybody wants he can come in. Don't you want? Well then, come!

The Christian Year.

SEPTUAGESIMA.

Gleaming as Crystal.

'And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.'—Rev 22¹.

If we are to understand the *New Jerusalem* properly, we almost need to have been citizens of the *Old*.

The ancient Jerusalem was not situated, as most cities, on the banks of some river, or the shore of some sea. It stood in a peculiar position, at some distance from either: it was badly watered; we read of a pool or two, of a little brook, of an aqueduct and some other artificial water-structures. How

forcible an appeal to the imagination would be contained in the verse of the 46th Psalm, which tells of a river that would 'make glad the city of God.'

The mention of a pure, fresh stream flowing through the midst of Jerusalem was a figure of a very striking nature; and we say that the basis of this magnificent description in the Apocalypse lies in the insufficiency of the water-supply of the ancient city. God takes our outward necessities and uses them as figures by which to make us alive to the facts of our inward neediness, and of the abundant power that there is in Him to satisfy us.

The life of the future, and by that we mean heaven on earth as well as heaven, shall be as different from that which you are now realizing as the water-supply of Jerusalem would be if a river flowed in the midst, from what it is now with merely Kidron and Bethesda and Siloam and Solomon's Pools. So we say that the life is not (i.) a half-stagnant pool, like Siloam; nor (ii.) an intermittent fountain, like Bethesda; nor (iii.) an artificial construction, like Solomon's aqueducts; nor (iv.) a poor weak puny stream, defiled by the city through which it passes, like the brook Kidron.

1. It is *not a standstill life*: no one can stand still who lives with God. If God is the fountain of your life, there will be no green mantle on the surface telling how long you have been in one place. Neither in earth nor in heaven do we stand still or stay where we are. Take up the anchor and the ship follows the tide, and in God the tide always sets one way. You cannot stand still without anchoring to the creature. There must be fresh discoveries of truth and duty every day; and fresh inquisition made into the heights and depths of Redeeming Love. Abandonment to God must mean advancement in God.

They who love God cannot love Him by measure, For their love is a hunger to love Him still better.

2. *Neither in earth nor in heaven is the life to be an intermittent one.* Some have said that the Pool of Bethesda was connected with one of those intermittent springs that one sometimes comes across, and have explained by that means the periodical disturbances in the waters. Whether Bethesda is of this nature or not, it is certain that the spiritual life of many believers is too much of the character of an intermittent spring. This intermittent fountain expresses only too accurately the lives of many

of us. The best that God can do with us is to make us an occasional blessing. What is the meaning of an intermittent spring? Every such spring is fed from an inner chamber in the rock in which the rains accumulate; but it is only as long as the water is above a certain level that the outward flow is maintained. If the inner chamber be kept full, the outward supply will be constant. And we know, apart from our figure, that when the inner life is renewed day by day, the outward is no longer an intermittent spring, but an overflowing cup. Neither in earth nor in heaven has a Christian a right to go below 'par' in his spiritual life.

3. It is *not a life for which the world is too strong*, and which cannot therefore be kept pure. It is not figured by a little brook, as Kidron, defiled with all the impurities of a city, and that an Oriental city. And yet how many lives there are of which we have to say, 'The world is too strong for them'; well-intentioned people, but feeble in grace, and who have received but little of the Life of God. The cup was indeed put into their hands, but they were afraid to drink deeply, though the voice by their side was saying, 'Drink abundantly, O beloved.' They drink down to the level of forgiveness, and, perhaps, grace; but not down to glory and the receiving of the Spirit.

4. It is *not a humanly-devised life*, as Solomon's aqueducts. Our faith stands not in human structures; not in the Westminster Confession; not in the xxxix. Articles. It stands not in the wisdom of men, but in the power of God. The Divine Life is not sect, and it is not system.

Our little systems have their day;
They have their day and cease to be;
They are but broken lights of Thee;
And Thou, O Lord, art more than they.

As we learn to live the life of dependence upon the Lord, we must not be surprised if a great deal of our early theology drops off: it does not always sit down with us in heavenly places in Christ Jesus. Instead of Solomon's pools and aqueducts there is given to us a pure river of water of life, gleaming as crystal, proceeding out of the throne of God and of the Lamb; and I think we may say of those who receive the life of God in this immediate and wonderful manner that 'not even Solomon, in all his glory, was so well supplied as one of these.'¹

¹ J. Rendel Harris, *Memoranda Sacra*, 31 ff.

SEXAGESIMA.

Moods of the Soul.

BY THE REV. F. W. NORWOOD, D.D.²

'Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.'—Ps 42¹¹.

You have seen the great ocean, over-arched by the flawless blue, itself calm and placid as a mirror; you have seen the light shadows come and go like the feet of passing spirits; you have seen the dark storm clouds gather, and sea and sky become one indistinguishable welter. You have trusted the moods of nature, knowing that in course of time the clouds will disappear, the sun will shine forth in his glory, and the blue sea will remain with its face turned ever upward. So it is with the soul of man: its aspect is ever towards God, but its moods are ever-changing. You must trust the moods of the soul as you trust the moods of nature.

The Bible is the Book of the soul's moods. Every shadow that ever flitted across the face of the soul is reflected in the Bible. . . . It is impossible to extract from the totality of the Bible's message any single witness to God. It is no more possible to have one solitary view of God than it is to have one unchanging view of the play of the sunlight upon the face of nature. The sun is constant and steady in its light, but the clouds come and go. The sun is the author of shadows as well as of sunbeams, and darkness is but the other side of its effulgence. The full light of the sun is white, but from it also stream the red and the orange, the yellow and the green, the blue, the indigo, and the violet. You trust the moods of nature. When the storm comes you bow to it, bracing yourself to meet it, or at worst seeking for shelter, knowing all the time that this mood will pass. You trust the moods of nature, why not trust the moods of the soul? Let them come and let them go, but still trust on.

Have some flexibility in your thought of God. There is no single thought of Him which we may carry through the whole of life without variation. We say that God is Love; that is the sublimest thing the human tongue has ever said of Him, but love also is subject to moods. To carry that thought through life like a flickering torch and never to have it utterly extinguished, though sometimes it burns more brightly than at others, is to have

² *Moods of the Soul*, 7 ff.

achieved a mental and spiritual triumph. If God is love He is always love, but there are some phases of life's experience when to loudly assert His love is almost to commit blasphemy. Every honest soul will have its moods when that great belief is overwhelmed by doubt. Trust your doubt of the love of God as well as your faith. Gird up your loins and see your doubt through as you see the storm through. . . .

There are three aspects of the divine attitude towards man of which the Bible specially speaks. For the sake of clearness let us adopt the device of alliteration that we may keep them in our memory. There is a mood of the soul in which the divine power seems to be antagonistic; there is another mood in which God seems apathetic; and there is another triumphant mood in which His assistance is consciously and gloriously felt.

1. In the Book of Job you will find the soul of a man very much as your soul has been at times when bowed down under a conviction that the divine power was hostile to it. The ninth chapter of the Book of Job, taken out of its setting, would seem like an attack upon religion. Job did not deny that God had sometimes blessed him wondrously, but it seemed as if both blessing and punishment had been allotted to him arbitrarily and without reference to his deserts. . . . Job's cry is the cry of a man whose face is towards God, yet God's face is hidden from him. It is not the cry of an atheist, but something quite opposite to that. God only too really existed in his thought. There are some things it would be easier to bear if we could be atheists. Injustice in a godless world might be tolerable. If we were persuaded that all things were the outcome of blind chance, we might steel ourselves to accept whatever came to us and make the best of our fate. Atheism, if it were possible, would be in some moods of the soul welcome relief. When God is overwhelmingly present while yet we look into the face of unutterable wrong, the burden of faith is almost intolerable. In such moods we are tempted to be fatalistic; indeed, I think that is a prevalent mood at the present time. This generation has been through great and awful experiences. There are many who are content to attribute the happenings of life to some conjunction of the planets or some other arbitrary decree of an external fate. All things, they say, are fixed irrevocably, and free will is but a dream.

Let us at least confess that that is not a mood

which is characteristic of the Bible. This Book is altogether too noble to lead the soul to take refuge in a mean harbour of that kind. The Bible is the Book of the soul's quest. The people whose lives and hearts and words are revealed in it are people who kept on seeking after God. Job may bow his head to the storm, but in his heart he does not surrender. He presses on until he has found his way into a deeper understanding of the Providence of God, into a larger and nobler view of His mercy. Fatalism is so apt to become fatal, not only to our characters but even to our thought of God. For if such thinking reduces man to the condition of an automaton, what does it do to God? Who would not pity a Deity who had so little trust that He must use His power to make only a self-acting machine which never could vary from His original decree; a God without enterprise, without faith? And who would not pity the man who surrendered his soul to forces, however mighty, which were outside himself? The saints know a secret greater than that. Through all the ages they have known this mood of the soul in which God seemed an antagonistic power, but they have found their way through to a deeper sense of awe, to a broader vision, to a stronger and more patient belief in the Providence of God. It is a valid mood of the soul, and being such is not merely a thing to escape from but something to see through.

2. Then there is that other mood in which God seems to be merely apathetic. The prayer that rises from an anxious heart appears to receive no answer. Circumstance encloses us like a prison wall and all the promises seem too impotent to open for us a door of escape. There is naught for us to do but to work out our own salvation with fear and trembling. Now this is a great thing to do—to believe in God and yet to work your way through a difficulty as if there were no God. That is not impious, but sometimes reaches the very height of sublimity. The grace of God is not always manifested in the sending of delivering angels. To be delivered by angels is only to find ourselves afterward wishing for more angels. To have discovered, on the other hand, in moments of crisis that there were powers lying latent within your own mysterious being, which could arise and cause you to be triumphant, is to enter into a real religious experience. If that were denied to us merely because we believe in God we should have missed some of life's most precious discoveries. Trust that mood

of the soul ; it is only a mood, it is not worthy to be more. If we become constantly self-sufficient, we inevitably drift away from God and deny the deeper voices that speak within us. When all is said and done, our self-sufficiency is a poor, weak thing. There are facts in life which make it simply tawdry and cheap. The deeper attitude of the soul is one of dependence upon the divine, but there are moods, I say, in which, without denial of faith or contradiction of essential spirituality, we seem to be left to ourselves for our good. Do not mistake a passing mood for a permanent character. When difficulty comes to you, and prayer seems to bring no aid, see the difficulty through and find in the end enrichment of character and even deepening of faith.

3. And now, lastly, there is one other mood of the soul of which I would speak. It is that mood when we are radiantly conscious of the assisting power of God. This is a valid mood ; all saints have known it and even many who would hesitate to call themselves saints. With all his sins, man has ever been a believer in prayer, and prayer could never have persisted throughout the centuries unless it had yielded results. It is questionable whether there is ever real prayer which does not evoke some response. But let us think of prayer not merely as the display of our own impotence to the pitying eyes of God, but rather as the means by which the soul may co-operate with Him in the use of spiritual powers.

These are but three moods of the soul of which I have spoken. They are every one of them valid. My purpose is to make it clear that they are not moods we are merely to escape from, but rather to see through. True faith lies deeper than changing moods. It will as inevitably have moods as has nature herself. The wise thing is to let them come and let them go, seeking ever for the truth that is permanent and unchangeable. A man should not always be happy ; if he were, his roots would wither. He should not always be miserable, else the flowers would mock him. Pray God he may not always be successful, lest he become coarsened, or always a failure, lest his hope should die. Covet not a great faith which is never touched by doubt unless you want to be a lonely unit in this doubting world.

One has need to pray to be defended from the faith that is so sure of itself that it is never flecked with unbelief nor suffers itself to ask questions. Life is too big and God's purposes with men are too

great to be trusted to one mood of the soul. Trust all the moods and see them through, that so at last you may come to believe that all of them are differing manifestations of the one great God who is the Assister of mankind.

QUINQUAGESIMA.

For All Time.

'Jesus Christ the same yesterday, and to-day, and for ever.'—Heb 13⁸.

The Hebrews to whom this Epistle was written were living in a time which was very like our own. It was a time of change. We have seen great changes in our time. We can almost say without exaggeration that we have seen the world turned upside down, just as it was in their day. We have seen empires come to an end. No empire fell in their day, but things happened which involved changes that were more serious and came home to themselves more closely. They saw the Temple destroyed, the very ideas of religion which they had been brought up in, even the Law itself, practically abolished ; for these Hebrews had become Christians. They began to wonder if there was anything at all in the world that had stability in it. The writer's answer is—Jesus Christ. Jesus Christ, he says, is the same yesterday, and to-day, and for ever.

1. *What is He ?* First of all He is a teacher. That is the commonest name they gave Him when He was on the earth. 'Master,' said Nicodemus, 'we know that thou art a teacher come from God.' Why is He spoken about as a Teacher ? Because we must know the truth.

We begin to learn as soon as we begin to speak, and perhaps sooner. We are learning all our lives. But it sometimes happens that what we learn in youth, we have to unlearn in manhood. Christ taught the truth and He taught it finally. They said He spoke with authority. It was the authority of the truth itself. Nothing that we learn from Him has ever after to be unlearned.

But He was not only a teacher. He was a Saviour. Deeper than the need of knowledge is the need of salvation. If the mind craves for truth, the conscience cries out for cleansing. The more we learn from Christ as a teacher, the more do we feel our need of Him as a Saviour. It was when Isaiah heard the seraphim crying, 'Holy, Holy, Holy, is the Lord God of Hosts,' that he said,

'Woe is me! for I am undone; because I am a man of unclean lips.'

He is a friend. We sometimes speak of Him as the sinner's friend. And so He is if the sinner would only believe it. But it is those whom He has served that He calls His friends. And it is they that really know Him as a friend. 'Ye are my friends,' He says, 'if ye do whatsoever I command you.'

2. Well, this Jesus—Teacher, Saviour, and Friend—is the same yesterday, and to-day, and for ever. *He is the same yesterday.* That word yesterday means all the past. We need not go farther back than the four Gospels. It is true that one of the Gospels tells us that He was a Teacher, Saviour, and Friend before He came into the world. He was the Teacher, Saviour, and Friend of Abraham, of Isaac, of Jacob, of Moses, and of all the Old Testament saints, whose names are given in the eleventh chapter of this very Epistle, and of many more of whom the writer says time would fail him to tell.

A remarkable thing about Him is that He gave so much time to individuals. He taught the multitudes, but He also taught single persons who came to Him, whether by day or by night. He taught the woman of Samaria by day, spending a long time with her and making known to her things that He made known to no one else. He taught Nicodemus by night. Again He made known things that are fundamental—things which even Nicodemus, though he was a ruler of the Jews, could not understand.

Just as with His teaching, so with His saving. He dealt with individuals. One day they brought a paralytic to Him and laid him down before Jesus. 'Son,' He said, 'thy sins are forgiven thee.' He cured the man of his paralysis, but far more than that, He pardoned his sins. And when at last He hung upon the Cross the worst thing that His enemies could say about Him was, 'He saved others, himself he cannot save.' It was the best thing they could have said.

He was also in those days a Friend. It is a good test of a man's character that he wants to make friends. Nobody was ever more anxious to make friends than Jesus, and He made a great many. Besides the twelve disciples we read of seventy men who were sent out two by two to preach the gospel among the villages. Then there was a large number of women, and each of them was a friend.

3. Jesus Christ was the same yesterday—a

Teacher, Saviour, and Friend. *Is He the same to-day?* Is He the same as He was when He lived on earth twenty centuries ago?

Before we can answer that, we must ask another question. Is He alive now? We do not doubt that He lived twenty centuries ago, but does He live now? If He is not alive, we cannot say that He is the same. In some ways He may be the same, but He cannot be the same to us.

The resurrection of Christ is mentioned only once in the whole of this Epistle to the Hebrews. But that one mention is unmistakable. It is in the last chapter. 'Now the God of peace, who brought again from the dead the great Shepherd of the sheep with the blood of the eternal covenant, even our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be the glory for ever and ever. Amen.' There you have the Resurrection stated clearly and emphatically. And if He rose again from the dead, He lives.

Is He our Teacher? If He is, what do we learn from Him?

There are some people, said Dr. Jowett, who seem to prefer the prison of God's laws to the comforting home of God's grace. They would silence the Father in the Judge. They seem to like to live near Sinai with its thunderings and lightnings rather than within sight of the hill called Calvary, a green hill just outside the city wall where the dear Lord was crucified who died to save us all.

Or again, are we learning more about Christ Himself? Before He left the earth He promised His disciples that He would come back again to them. And then He told them how He would come back. He said He would come back in the Spirit. When the Spirit came it would be Himself returning to them. Now, when He said He would send the Holy Spirit, He said He would send Him as a Teacher. 'He shall take of the things of Christ, and shall shew them unto you.' And for that purpose He said the Holy Spirit would be with us for ever. What are we learning from Him? What are the things of Christ that He is showing to us? Is He showing us the meaning of His death? Is He showing us the power of His resurrection? Is He bringing us to the Cross of Christ so that we see Him evidently crucified for us? Is He forming Christ in us our hope of glory?

But if Christ is alive, He is not only a Teacher to-day. He is a Saviour. The old cry 'Who shall

deliver me?' goes up from the heart of modern society as it did of old. Who shall deliver me from sin and fear, from the passion for pleasure, from the monotony of life, from false ideals? From many voices the answer comes, 'I thank God, through Jesus Christ our Lord.'

And it is scarcely necessary to add that He is a friend to-day. For every one that finds Him a Saviour, finds Him a friend.

Rest of the weary,
Joy of the sad,
Hope of the dreary,
Light of the glad,
Home of the stranger,
Strength to the end,
Refuge from danger,
Saviour and Friend!

So to-day as much as yesterday Jesus Christ is Teacher, Saviour, and Friend. And He is Teacher, Saviour, and Friend for ever. How do we know that He will always be the same?

We know it partly from our own experience. We have found Him so. There are those who seem to think that they have learned everything about Christ that they need to learn, the very day they first come to Him. That was not the way with His disciples. They were learning all their lives. Then there are those who think that their first experience is their last—they don't know the meaning of that great word 'salvation.' Then there are some who think He can never be to them the Friend that He was at the beginning. They say with the poet, 'Where is the blessedness I knew when first I saw the Lord?'

Then, last of all, we know it from His own assurance. 'Lo, I am with you alway, even unto the end of the world.' The words are literally 'unto the ages of the ages.' There is no limit or horizon to them.

FIRST SUNDAY IN LENT.

Temptation.

'Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.'—Mt 4¹.

'There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.'—I Co 10¹³.

In temptation there are three factors.

1. There is the *Power of Evil*. 'In the valley of

Humiliation poor Christian was hard put to it, for he had gone but a little way before he espied a foul fiend coming over the field to meet him; his name is Apollyon. And Apollyon straddled quite over the whole breadth of the way, and a sore combat lasted for above half a day, even till Christian was quite spent.'

Temptation is a real encounter with a real foe: not a mere athletic proposed for our health and the development of our souls, but a downright battle for life, with a strong and inexorable foe. Take away the reality of the warfare that is in it, and you take away even its uses as a discipline; for you rob it of its truth. The men of to-day are too much given to the persuasion that evil is *only* an instructor in life, and a hard trainer: that temptation, especially in certain forms, is nothing but the opportunity to think more widely, feel more deeply, live more richly. In opposition to that subtle idea, which has slain characters from the beginning, Christ Jesus tells us that evil is indeed something we cannot help encountering, but something which we must encounter as a very foe.

To Jesus evil was a force and an intention outside of man, though it had its allies within him. It was a power bigger than man himself could breed, which hungered for the souls of men and could finally have them for its own with the same absoluteness as He, the Son of God and Saviour of the World, longed to make them His. 'Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat.' Jesus said this from His own experience of the subtlety and covetousness of evil. In the earthly life of our Lord there are no moments so intense as those in which He felt the attempts of evil upon Himself. And it was out of this horror that, in spite of all His illustrations of the necessity and Divine uses of temptation, He bade His disciples pray not to be led into it.

There is nothing more full of warning than to watch how carelessness or pride in denying reality to evil is gradually found out, and punished by a most bitter and intense conviction of the reality won through the experience of servitude to it. He who begins by saying evil is not a reality, or at least not more than what he can turn to his own advantage, and on these grounds yields to its temptation, is through that very yielding drawn to feel the reality which he has denied to it—and drawn often in a most vigorous and thorough fashion.

For we all know the despair which successive

submissions to temptation fasten upon the soul ; and how, yielding to sin, men fall into a state of mind in which evil not only feels real and powerful but indeed more real than anything else : the only possibility for them, the only thing with any reality left in it. One who had fallen very far into sin wrote thus of it :

They say that poison-sprinkled flowers
Are sweeter in perfume,
Than when, untouched by deadly dew,
They glowed in early bloom.

They say that men condemned to die
Have quaffed the sweetened wine,
With higher relish than the juice
Of the untampered vine.

And I believe the devil's voice
Sinks deeper in our ear
Than any whisper sent from Heaven,
However sweet and clear.

2. In every temptation there is *the tempted man*. It is inevitable that temptations come, but every one of us has it largely within his will to say what his temptations shall be : to determine by his conduct of to-day what form the temptations of to-morrow shall assume. Every stage of our life sets the problems of the stage which follows it, and our behaviour in youth decides how much our manhood is to be harassed and distracted from the duties which await it.

For temptations, broadly speaking, are of two kinds. They may be little short of penal ; pursuing us from our past. Or, like Christ's, they may be not punishments but discoveries, opportunities and tests : the vision to us of our greatness, that two worlds are in contest for our souls ; the proof that we are trusted and called of God.

3. *God in temptation*.—At first sight the Bible seems to contradict itself. It speaks of God now as permitting temptation, now as actually bringing it about, now as the actual tempter, and then once more it seems indignantly to deny its own words :

'Let no man when he is tempted say, I am tempted of God.' 'God did tempt Abraham.' 'For God tempteth no man.' 'Then was Christ led away by the Spirit into the wilderness to be tempted.' 'Woe to that man by whom occasions of stumbling come.' 'Our Father, lead us not into temptation.'

How are we to reconcile all these ?

When we say that temptation may be viewed as forming a part of God's Providence for us, we mean that the surroundings of our lives, the daily experiences which come to us in the ordinary course of Providence, may often be such as minister to temptation.

Every temptation may be a call upward on the part of God, or it may be a solicitation downward. The former is a summons to prove our spiritual manhood, it is no solicitation to evil ; and the latter is the fruit of the evil resident in every man, which may be appealed to and assailed by the evil from without.

It is solicitation downward to which we usually give the name of temptation ; but temptation has two sides. There is God's summons upward, which is necessary for any man who would be a good man, to fight his battle and to win his victory, and there is never any need for him to fail in the contest that God gives—God summons us only upward.¹

But God is in temptation, not only as He who summons upward, but as He who is with us all through the temptation. At the very beginnings of temptation we feel the awful loneliness of it. But temptation is part of the destiny of man. Suddenly though the assault surge upon him, it is no accident. Solitary as he feels in his battle, he does not in fact fight alone. He is one of an innumerable army of warriors. On that field no living soul is idle, or left to itself without orders, without a trust, without a pledge.

No man felt the loneliness of temptation more than Paul. Yet how does Paul recover himself ? By remembering that 'no temptation can overtake him except such as is common to man' ; by obeying his own call, 'Look not every man on his own things, but every man also on the things of others' ; by imagining life as a racecourse and every man that striveth for the mastery with his eye on the goal ; by seeing life as a war, and his brothers everywhere putting on their armour.

It is such visions that rally men's hearts under the paralysis that comes by dwelling upon the mystery and loneliness of their own temptations. They hear the noise of war about them. Through the chaos of human life they see a line of battle set.

Yet there is more behind. It is through this touch with our fellow-men that we reach a sense of God. By the sight of that universal war, by the

¹ R. J. Campbell, *Sermons to Young Men*, 154.

thrill of those steadfast ranks, we come to feel that they and we have been destined, called, charged by the Power which knows and orders all. More exquisite still, we know that we have been trusted. God Himself has placed us at this post of danger, not only with the command to overcome, but with all that the bare imperative opens from the heart of

it to the eye of faith: creative moral power, and His belief in us that we will use that moral power and stand true to our duty. 'For God hath not appointed us to wrath, but to obtain salvation—salvation through our Lord Jesus Christ.'¹

¹ G. A. Smith, *The Forgiveness of Sins*, 54.

Entre Nous.

SOME TOPICS.

A Great Orientalist.

DR. SAYCE'S reminiscences have been expected for some time. They are issued this month in a handsome octavo volume containing about five hundred pages. The title is simply *Reminiscences*, and the price 18s. net (Macmillan). The volume is hardly an autobiography, for it contains no detailed account of the important part Dr. Sayce has played in archaeological research. Certainly Dr. Sayce speaks of his work, indeed it is all through the volume; but he always speaks of it as if he were talking to friends, to people who have a knowledge of Assyriology. But, indeed, Dr. Sayce thinks that a by no means out-of-the-way achievement, for his modesty is noticeable and very pleasant. Some one else will have to put on record for those who do not know it the value of Dr. Sayce's researches. This is what he says about the 'great mistake of my life.' 'But now came the great mistake of my life, of which I can never think without shame and confusion of face. The tomb was so utterly ruined that I concluded whatever had been contained in it would have been carried away centuries ago, and consequently when I returned to Athens I told Schliemann that it could not be worth excavating. Others had thought the same in the past. But the tomb was that of Vaphio, from which in 1889 the Archaeological Society extracted the famous gold cups and other treasures of art which are among the most precious objects in the Archaeological Museum of Athens.' What is perhaps his greatest achievement, the decipherment of the Vannic cuneiform inscriptions, has a small paragraph devoted to it which might almost be missed. 'My memoir on the Decipherment of the Vannic

cuneiform inscriptions of ancient Armenia, published in the July and October numbers of the *Journal of the Royal Asiatic Society*, brought congratulations and fresh material from Stanislas Guyard in Paris, Patkanoff in St. Petersburg, and D. H. Müller in Vienna. The language, history, and geography of one of the great powers of oriental antiquity were at last cleared up and placed on a solid foundation. The enigma of the Vannic inscriptions had been solved.'

Dr. Sayce published his first book at twenty-seven. He is now a man of seventy-seven, still vigorous and able to do work of the greatest value. Hampered by ill-health though he has been during all his long life, he has been the most indefatigable of travellers, going to America and the Far East, and making Asia Minor and North Africa his own. In his travels and at home he has met and made friends with all the most interesting men and women of his time, and here in this volume he chats to us about them, and tells stories in an inimitable way. How he can have remembered everything with such accuracy we cannot imagine. In the preface he says: 'I have never kept a diary, and my memory is no longer what it was in younger years.' Most of us would be glad to have a memory one-half as good as Dr. Sayce's is now. Following this are some samples of his stories. Get the volume and you will be thoroughly well interested and entertained.

Dean Burgon.

'Tall, black-haired, and dark-featured like his Smyrniote mother, intensely narrow and full of sternly repressed emotion, he would have made an ideal Torquemada had there been a Spanish

Inquisition over which to preside. As the hour-long University sermons preceded the parochial service at St. Mary's, he mercifully allowed no more than five minutes for what he called his sermonettes, but into them he poured the essence and the vitriol of an extended discourse. Shortly after the institution of a School Board, Miss Smith, Professor Henry Smith's sister, was elected a member of it: this was particularly obnoxious to Burgon, who in his next sermon preached on the visit of the angels to Abraham. "And where was Sarah," asked the preacher, looking intently at Miss Smith, who sat just below him; "why, where she ought to have been—in the tent." Another object of his dislike, and not altogether undeservedly, was the new lectionary. When the first Sunday came on which its use was prescribed, he concluded the First Lesson with the words: "Here ends the First Lesson; though why it should end here I'm sure I can't tell." ¹

An Irish Bull.

'In June [1876] Appleton and I went to Ireland in order to stay with Mahaffy in his pleasant country house at Sutton, near Howth. His hospitality was unbounded, and we were introduced to all the mysteries of Trinity College and his numberless Irish friends. Chief among them was Father Healy, celebrated for his wit, and one of the old type of Irish priests who had been educated abroad before English Liberalism had established and endowed the narrow semi-education of Maynooth. We dined one evening with Father Healy, and heard story after story, only one of which remains in my memory. It was by way of illustrating an Irish bull. Two Irishmen were walking together in the dark, when one of them fell into a pit. The other peered down it and cried in agony: "Och, Pat, tell me if you're kilt entirely?" "No," was the reply, "I'm not kilt, but I'm spacheless!"' ²

Bazaars.

'At Cairo I found the world of tourists once more back in Egypt, and very naïve and amusing some of them were. The new Shepheard's Hotel was not yet in existence, and the guests all dined

together at a long table in the old dining-hall. One evening a young Englishman and his bride arrived, and I heard snatches of the conversation between the lady and my neighbour. They had come to Alexandria in a *Messageries* steamer and had met with bad weather. . . . In those days there was a rock at the entrance to the harbour of Alexandria which had not yet been removed, and vessels arriving after sunset were not allowed to enter the harbour until the following morning. Apropos of this, the next snatch of conversation I heard was the following: "It was so cruel of Mr. Cook," the lady was saying; "we were all so ill and so anxious to land, but Mr. Cook would not send out his boat, and, you know, until Mr. Cook sends his boat no one is allowed to land in Egypt." Then it was the husband's turn. "You will go to the bazaars," said my neighbour. "Oh no," was the reply, "we never go to bazaars; they always cheat you at them under charitable pretences." ³

A Lie.

A story told by Dr. MacGregor—'Wee MacGregor' as he was usually termed—the well-known minister of St. Cuthberts at Edinburgh, was 'about a boy who when asked what is meant by a lie, wrote in answer: "A lie is an abominable sin, and a very pleasant help in time of trouble."' ⁴

Heroism and Immortality.

'Students of religion are surprised that the clearest declaration in Hebrew literature of the Resurrection, connected with a moral judgment, occurs in the Book of Daniel. That book represents the religious reaction upon Judaism of the tremendous Maccabean struggle. It is a book of heroisms. It represents in vivid examples the choices of men to whom moral interests were of transcendent worth. They did not count their lives dear to them when weighed against devotion to the law of Yahweh. The story of these loyal spirits begets the conviction that they are of worth to God; and instead of suffering them to slip into darkness or extinction, God will make them partakers of His own life and they will "shine as the stars for ever and ever." ⁵

³ A. H. Sayce, *Reminiscences*, 256.

⁴ *Ibid.* 316.

⁵ G. E. Horr, *The Christian Faith and Eternal Life*, 18.

¹ A. H. Sayce, *Reminiscences*, 96.

² *Ibid.* 133.

The Power of Prayer.

'On one of my journeys in a distant land, I found myself one day in a city which certainly reminded me of the phrase, "Satan's Seat," used in the last book of the Bible to characterize a certain other city. Satan was evidently on the throne and dictating terms. In the course of my visit and with the help of a local missionary I found in that city only three Christian young men, or rather boys. As I recall they all belonged to one college having in it nearly a thousand youths. Toward the end of my visit they asked me the question, "How many will it take to make a Young Men's Christian Association?" I replied, "Three, provided they are agreed and have an unselfish purpose." They said they had thought that probably it would be necessary to have as many as a hundred Christians as members, that they would need a building, and would require considerable financial resources. I insisted, however, that even three without building or money could constitute a successful Association. With some other words of encouragement I left them. Before that year was over they had acted on this simple suggestion, formed an Association, and led ten of their fellow-students and one professor to become real Christians. When I returned to that city later their number had grown to over forty. As a result of really sacrificial giving on the part of many, they had secured a home for their Association, and had become a recognized spiritual force in that wicked city. The secret of their spiritual power I learned on the Sunday I was with them. They woke me up that morning before daybreak and took me on a long walk to the top of a hill. It seemed to me like a mountain, for I arrived at the top panting. We reached there just as the sun was rising. They fell on their faces on the pine-needles under the trees for their customary Sunday morning prayer-meeting. I could not understand the language of the country, but I can tell when men are giving themselves to real intercession. Then I understood how it was that they were nerved with a power infinitely greater than their

own to go down into the city to face serious opposition and persecution.'¹

SOME TEXTS.

Ps. liii. 1.

'The Hebrew is a much less copious language than our own, and in translating we find gaps in the syntax which we are compelled to fill. In the Authorized Version such gaps are indicated by printing the interpolated words in italics. There are two such words in this passage, and if they be left out the sentence reads, "The fool hath said in his heart, No God."

'That suggests a very different state of mind. It is that of the man who does not want God. He is hindered not so much by intellectual difficulty as by emotional repugnance. There have always been men to whom a moral governor of the universe would seem to be a calamity. Imagine a state of society which could be truly described as the Psalmist describes that which he has in mind:

"Every one of them has gone back, they are altogether become filthy, there is none that doeth good, no, not one."

'Men who could live in that state would be apt to say, "No God, No God."'

The exposition of this text is taken from 'The Folly of Denial,' one of the sermons in Dr. Norwood's new volume, *The Moods of the Soul* (Hodder & Stoughton; 5s. net). Some books will have to be forgone this season, but this is one which certainly must have a place on our shelves. There are sixteen sermons in the volume, and very varied they are. There is a group of three on Christ's Death, Resurrection, and Ascension, with the titles, 'Do We Care that Christ Died?', 'Clairvoyance and Clairaudience,' and 'The Ascension.' There are sermons on the Holy Spirit, on Prayer, and one with the title, 'When Three Civilizations Met,' a plea for a definitely Christian point of view in world-politics. The sermons are original in thought and expression; they deal with the difficulties of to-day and not of yesterday, but they deal with them in

¹ J. R. Mott, *Confronting Young Men with the Living Christ*, 22 ff.

no ephemeral way. They show all the sincerity, force, and imagination we expect from the minister of the City Temple. To see what the sermons are, turn to 'The Christian Year' in this number of THE EXPOSITORY TIMES.

Nu. xxiv. 2-4.

'Sixteen miles west of Tell el-Hesy is Gaza. In those days Gaza lay outside the limits of the tourist's route, and it heard and knew little about Europe. I was the guest of a well-to-do Mohammedan family, and counted as one of themselves. While I was with them the *zikk* or commemoration of the grandfather of Mohammed, whom the populace maintained had been buried in the chief mosque, was celebrated, and I was naturally taken to it as one of my host's family. On that particular night of the year we were allowed to wear our shoes, and smoke if we wished to do so. It was a moonless night, but the brilliancy of the starry heavens more than made up for the want of moonshine, and the great court of the mosque was lighted with numberless lamps. The court was filled with people; the whole population of Gaza appeared to be there, and as I stood in the dense crowd I could not help reflecting how easily a fanatic might put me out of this world and leave no trace of the deed behind him. Presently the spirit of ecstasy came upon some of the assemblage as it came upon Saul among the prophets, and men and boys formed circles, and to the chaunt of "*Allah! Allah-hu!*" swayed backward and forward till they fell to the ground through giddiness and exhaustion. It was curious to look into their eyes; they were wide open, but, like Balaam's, they saw nothing. I understood then what it meant when we are told that "the spirit of God came upon him. . . . The man which saw the vision of the Almighty, falling into a trance, but having his eyes open" (Nu 24²⁻⁴). After a while some of them were carried still further in their religious frenzy and began to slash and pierce themselves with knives and skewers. I saw the slashes on the flesh, and skewers thrust through the muscles and withdrawn; and I also saw the wounds closing up immediately and no blood

flowing from them. It must be remembered that I was crowded up against the devotees, actually touching some of them, and that the devotees themselves were not professional dervishes like the jugglers I have since seen in Algeria and Tunisia, but the ordinary townspeople and boys, and that there were no directors or music. What chaunt there was, was uttered by the devotees themselves.

'Of course I do not expect the citizens of a civilized country in the unimaginative West to believe my story. Once I was mentioning it to Sir Richard Burton: "Ah yes," he said, "I know it is true, for I have seen the same; but you wouldn't get the British public to believe that it isn't a traveller's lie."'¹

Matt. xxi. 33-39.

'It is difficult for the ordinary Westerner to realize how fundamentally the mind of even the Westernized Oriental, with its long-inherited past of culture and tradition, differs from his own. Even his conception of justice is not the same, for while the Saxonized Englishman starts with the axiom that justice is primarily the concern of the individual, for the Oriental its starting-point is the community; that, and not the individual, is responsible for right and wrong. One winter I had to dismiss some of my Egyptian crew when coming down the Nile and take sailors from Assiût in their place. When their wages were paid at the end of the voyage I gave a larger *bakshîsh* to the men who had been with me all the season than to the Siûtis whom I had employed only for a month. The Siûtis complained that they had not received as much *bakshîsh* as the rest of the crew; that I could understand; but what astonished me was that the other sailors took the same view, and considered that I had treated their comrades unjustly. The incident threw light on the parable of the husbandmen in the Gospel.'²

¹ A. H. Sayce, *Reminiscences*, 195.

² *Ibid.* 287.